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James P. Wilson's
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R E M A R K S

UPON

SEVERAL PASSAGES

OF

S C R I P T U R E :

RECTIFYING

Some Errors in the Printed HEBREW TEXT;

POINTING OUT

Several Mistakes in the VERSIONS;

AND SHEWING

The Benefit and Expediency of a more correct and
intelligible TRANSLATION of the BIBLE.

BY

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PREBENDARY of LICHFIELD.

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R. E. M. A. R.

DEPARTMENT OF AGRICULTURE

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R E M A R K S

U P O N

Several PASSAGES of SCRIPTURE.

S E C T I O N I.

THE only plausible Arguments made use of, by any of those who have appeared in the Cause of Infidelity, have been grounded upon such Passages of Scripture as they thought liable to Objections, and incapable of being defended : The Discovery of the Inconsistencies and Improbabilities which appear'd in those Writings, that were generally ascrib'd to inspir'd Authors, gave them an Air of Triumph, and fill'd them with a very high Opinion of their superior Sagacity and Judgment. Nor have any Observations they could make upon the least Inaccuracies of Style or Expression, in those Writings, been omitted to be urg'd, in Diminution of their Authority. If Inconsistencies and Improbabilities, indeed, can be alledg'd against them, and no proper Evidence shall appear in Disproof of such a Charge, their high Claim to Divine Authority must be given up; for whatever is writ-

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ten by the Inspiration of God, must be consistent, must be probable, must be true. Therefore, unless it can be made appear that the Passages which are really liable to such Objections, have suffer'd Alterations, and are not come down to us in the Manner they were deliver'd originally to Mankind, we should but with ill Success proceed in asserting, and attempting to prove, That all Scripture is given by the Inspiration of God — To suppose that the Scriptures have suffer'd any Alterations, is indeed to allow, that we have not the Scriptures, given by the Inspiration of God, deliver'd down to us pure and uncorrupted. The Question then is, Whether the Introduction of any Alterations can probably be made appear? And, Whether, by such a Discovery, we can possibly regain the genuine Text, and Sense of such Passages, as they were originally deliver'd by the inspir'd Writers? And I must be bold to say, That I am fully persuaded, and hope satisfactorily to prove, that God hath not left his Word without a sufficient Witness to testify the Authenticity thereof; particularly in those Passages which have given the greatest Grounds for Objections, upon Account of the Inconsistency or Improbability that may appear in the present Text.

As to the Inaccuracies of Style and Expression, which are urged as Arguments to disprove the Divine Inspiration of Scripture: they have frequently turned upon those who undertook to handle them, to their Shame; when Persons of superior Learning and Judgment had shewn that what *they* had look'd upon as Inaccuracies, were nothing less than

than the Strength and Beauty of Language: Of which many, most convincing Proofs are given in *Blackwall's Sacred Classics*. And it will appear, in the Course of these Remarks, that, for want of Understanding, or duly attending to, the true Meaning of several Words and Phrases, in the Original Language of Scripture, many of those Expressions that may seem low, and unsuitable to the Subject, are used with the greatest Exactness and Propriety. — But, tho' the Style, and Manner of Writing used by the Sacred Penmen, could not be defended, in these Particulars, so well as they may be; yet, from thence could arise no real Objection against the Divine Inspiration of any Part of these Books; for if God, in general, dictated to his Prophets, what he would have communicated to the World; if he so far superintended them by his holy Spirit, as to keep them free from Error, in what they delivered; their Writings must be acknowledged to be the Word of God, so far as to ascertain their Truth; tho' he should have left them at Liberty to express themselves in such Words and Phrases, as they were naturally, by him, enabled to do; without always suggesting to them in these Particulars. Whoever shall have any Doubts remaining, whether an Inspiration would be sufficient, without such a Suggestion, may be fully satisfied, by consulting Arch-Bishop *Potter* on this Subject in the 3d Volume of his Works, or Dr. *Doddridge's* Dissertation, at the End of the 3d Volume of his Family Expositor. And it is scarcely to be imagined, nor can it be said, with any Shew of Reason, that God should appoint such

Persons to declare his Will to Mankind, who were not capable of expressing what was delivered unto them, in a proper Manner. So far we have a sufficient Assurance that the Scriptures were divulg'd to Mankind with all the genuine Marks of Divine Inspiration: not liable to any Kind of Error or Inconsistency, for want of a full Commission, given by God to his Prophets; nor to Obscurity or Incorrectness, for want of Ability in those Prophets to execute it. But,

SECTION II.

OBSCURITY may now have arisen, upon some Parts of these Scriptures, by the Removal of that Light which those to whom they were first deliver'd, had, to assist them in the understanding thereof; and Incorrectness may have been introduced into them, by causes that may properly be called Natural: for,

When the Scriptures of the Old Testament were deliver'd to the Jews in their Native Language, they could be under no Difficulty in understanding the true Import of the Words and Phrases made use of by the Prophets: The Customs and Ceremonies to which they so frequently allude, were what were well known to, and practis'd by all the People: And that Nation had so little Communication with others, (except the *Egyptians*, whose Customs are sometimes mentioned and alluded to by *Moses*) that there is scarcely any thing mentioned throughout the Scriptures, that was, in any Respect, foreign to those Persons for whose Use it was primarily intended. But, when these Scriptures are read by

us, at this Distance of Time; when we are habituated to a Language, so different in its Idioms to that of the Eastern People; when several of the Customs and Ceremonies referr'd to are unknown to us; and, when several of the appropriated Senses of the Words they made use of cannot be fully discover'd; no Wonder that these Writings appear to us, in some Measure, clouded with Obscurity: Several Reflections upon the Particulars whereof will be made in the Sequel of these Remarks.

The Incorrectness that may now be observ'd in several Passages of Scripture, may be accounted for in such a Manner as not at all to derogate from its Authority: Since the Alterations that may have been made in the Sacred Text, appear to proceed from the same Causes that have introduc'd them into all other antient Writings. A Revelation from God, to his Prophets, must be given, either by his distinctly declaring his Mind to them in an audible Manner, or, by his inspiring them with the Knowledge of his Will: But, in either Case, this Revelation must be convey'd to those Persons for whose Use it was intended, either by the verbal Declaration of the Prophet to such Persons, or by his Writing, or causing to be written, in a Language they well understood, the whole Import of such Revelation. — If it was to be deliver'd down to Persons that were to live in after Times, it could only be convey'd to them by such an Autographon, or by exact Copies thereof — And, if it was to be declar'd to People of different Nations and Languages, it could no otherwise be communicated to them than by a

Translation of the Original into a Language that was in common Use amongst them. — If the People of the Nation, in whose Language the Revelation was deliver'd, were many; if it was to be read in many different Places at the same Time, many Copies must be taken: And if a Transcriber should have made but one Mistake thro' the whole, that Copy could not be said to be correct so as to lay any just Claim to the Title of Integrity. And it may be probably thought of all the MS. Copies of the *Hebrew* Scriptures, as is said of all the Printed Editions of the *English* Bible, That none ever appeared without some literal Errors. But then, as the Errors of the Press, in modern Books, are look'd upon as Matters of no great Consequence, being so easily discover'd, and reform'd by a careful and judicious Reader, so the like Errors in a MS. Copy of the *Hebrew* Scriptures, would be look'd upon as Matters of as little Consequence to Jewish Readers, whilst it continued to be a living Language. But, to those who are only enabled to read and understand it by grammatical Rules, the Case is greatly different; the least Alteration in a Word may sometimes occasion a Difficulty, not easily to be surmounted, or cause an Obscurity we may not know how to remove. And,

If greater Errors than literal ones should have been committed by any Jewish Transcribers; if, in any Copies, thro' Haste or Carelessness, any Words or Sentences should have been omitted; or, if they should have added any Words, which they thought might be proper for the Illustration of the Text; or, if some Marginal Notes, which
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had been wrote upon some Copies, were in others, introduc'd into the Body of the Work; and, if any of these Copies should have been made use of in compiling that which was given to the Press, and is deliver'd to us as the genuine authentic Standard of the Original *Hebrew* Scriptures; the Consequence must be, That that Copy claims a Title to which it hath no just Pretence: And

The several Marks of Incorrectness that have been observ'd, and are easily discoverable, in the printed *Hebrew* Text of the Old Testament, entirely overthrow all the Arguments made use of by *Buxtorf*, and others who plead for the Integrity of this Text; and lay, unhappily, too just a Foundation for my

FIRST GENERAL REMARK.

“**T**HAT the present Masorete Copy of the Old Testament is, in many places, different from the original *Hebrew* Text; that some Letters, and some Words, some Sentences, and some Paragraphs have been chang'd, some added and some omitted.” But,

SECTION III.

THO' we cannot but greatly lament that such a Concession must be made, with Respect to a Copy, that for many Ages, was look'd upon as a faithful Transcript of the Writings of *Moses* and the Prophets, yet, we may, with some Pleasure, observe, that, from the Time that these Errors were begun to be taken Notice of, the ill Effects that might have arisen therefrom, have
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been, in a great Measure, obviated, by a Discovery of their Causes; and a proper Use of those Helps that are still remaining to assist us in restoring the genuine Text, in those Places where it may have suffer'd any Alteration: so that nothing but a Wantonness of Mind, and Wickedness of Heart, can deduce and retain any Principles of Infidelity from Reasons grounded upon such Observations as these.

The Causes above assign'd for the Alterations that may, from Time to Time, have been introduc'd into the *Hebrew* Copies, will appear to every Person of Candor and Judgment, to be natural, and in some Measure, necessary: the very great Number of Copies that must have been taken for the Use of the Jewish Synagogues only, tho' we should not suppose them to have been in many private Hands, must make them liable to a variety of Errors: and all later Copies must be more incorrect than the former, should we suppose a Transcriber to endeavour strictly to attend to the Copy before him, and so, retaining all the Errors that had been introduc'd into that; involuntarily add some others of his own. It is now 3200 Years from the Death of *Moses*; and 2200 from the suppos'd Time of settling the Canon of Scripture by *Ezra*: And it does not yet appear probable, that the World is now in Possession of any Copy above 1000 years Old. See *Kennicott's* Dissertation. page 307. &c. And the Copy, the nearest in Conformity to that which is given us, in Print, as the authentic Standard of the *Hebrew* Scriptures, appears not to have been wrote sooner than A. D. 1400. *Idem* p. 300.

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The Weakness of the Plea for the Integrity of the present Text, from its being so safely guarded by the Masoretic Hedge, will evidently appear to any one who shall read Bp. *Walton's* eighth Prolegomenon, before the *English* Polyglott; and as we are yet happily in Possession of some *Hebrew* MSS. that are free from all Masoretic Observations; and others, into which but few of them have been admitted; we may justly hope, from thence, to gain more Assistance towards ascertaining the genuine Text, than from the Labours of those who have bestow'd so much Pains to give a Sanction to every literal Mistake of the Transcribers, which they found in their Copies; witness the mighty Mysteries the Masoretic Rabbis have discover'd in those Letters which are irregularly written larger or smaller than they ought to be. On which see the eighth Prolegomenon above mention'd, and *Kennicott's* Dissertation Page 356, 407, and 495. from whence it appears that tho' these are uniformly irregular in all the printed Copies, yet there are several MSS. still remaining in which these Letters are of equal Size with the others as they are likewise in the *Samaritan* Pentateuch.

What farther Assistance may be obtain'd from the *Hebrew* MSS. towards correcting the Errors in the present Text, we must wait in Hopes of seeing, from the Labours of some of those who may have the Opportunity of collating them. The various Readings of the Books of the New Testament, collected from Time to Time, are justly esteem'd no small Treasure: and we should surely think our selves equally oblig'd to those
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who should give us the Various Readings of the Books of the Old.

The antient Versions and Paraphrases which compose the Body of the *Polyglott* Bible, were doubtless, made from *Hebrew* Copies of much greater Antiquity than any that now remain: which must therefore necessarily be more correct than those which were made the Standard at the Time of Printing; as, from Time to Time, more, and greater Errors might be introduc'd into the later Copies — If we were to consider these Versions, as faithful Translations of the *Hebrew* Copies they were made from, we could not avoid being convinc'd that those Copies were different from that which is in Print: Since it will evidently appear, in the Course of these Remarks; that such Translations must be made from Words different, both in Form and Sense, from what we now find in the *Hebrew* Scriptures. — The Additions found in several Parts of these Translations to what is now in *Hebrew*; and in other Places, the Omissions of Passages which are in the present Copies, are incontestible Proofs, that either, We are not to consider any of the Versions as a faithful Translation of the Original *Hebrew* Scriptures, or, that the present *Hebrew* Copies are widely different from the Original. — But, it must be confessed, that the Arguments in Favour of the Authenticity of the present *Hebrew* Text, are much stronger than any that can be brought in Support of the Fidelity of any of the Versions; or, at least, of any of the Copies which we now have of them: For, The Translations were, surely, equally with the Original, liable to
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the Errors of Transcribers. — It will readily be allow'd, That no two different Languages whatever have Words so similar in their appropriated Sense and Meaning, as fully to convey the Sentiments of any Writer into a verbal Translation. And scarcely any one will suppose a Translator so perfectly to understand the full Import of every Word in a foreign Language, as to be capable of expressing the Ideas annex'd to each by a Paraphrase. — These Considerations, when they are duly weigh'd by Persons of Judgment and Candor, will shew how cautious we ought to be of presuming to alter the present *Hebrew* Text upon the Authority of any particular Version. But when, as it sometimes happens, all the Antient Versions appear to have been made from a Word much similar in its Form, or Sound, to that which we find in the present *Hebrew*, but of a very different Signification: and when the Sense required by the Context gives a Sanction to the Versions; it may not be Presumption to suppose the Word to have been differently written in the later Copies, from what it was in those antient ones these Versions were made from. The Similarity of some of the *Hebrew* Letters is so great, as easily to occasion some Mistakes in Transcribing: and if, as it is generally thought, Copies were sometimes taken from Oral Tradition, that is, a Transcriber might say of the Person who read unto him, as *Baruch* did of *Jeremiah*, “ He pronounced all these Words unto me with his Mouth, and I wrote them with Ink in the Book:” as some Words that are similar in their Sound, are form'd from the Connection of different Letters;

tho' a Transcriber might endeavour to be correct, he might yet write a wrong Word.

SECTION IV.

UPON these general Remarks, the following particular ones on several Passages of Scripture are chiefly founded, which have been collected from Time to Time, but must not be publish'd without a proper Apology. It is herein allow'd that there are Changes, Additions, and Omissions to be discover'd in the present *Hebrew* Text of the Holy Scriptures: But this is no more than what appears to have been fully prov'd in *Capellus's* *Critica Sacra*, and the Writers who espous'd his Cause, against *Buxtorf*; it is what hath been remark'd by several Commentators upon particular Passages: and shewn, I think, to the Satisfaction of all candid Judges in Mr. *Kennicott's* late Dissertation. And Father *Houbigant*, as I am informed, in his *Hebrew* Bible just publish'd, (which I have not had the Opportunity of seeing,) hath propos'd more Alterations in the present Text, than all the Authors who have taken this Subject into Consideration. And whence can arise any just Objections against proposing the Emendation of any faulty Passages; if, at the same Time, we can discover the Causes of the Corruptions that may have crept into the Text, and point out the Methods of reforming them? For then, at the same Time that we shew the Want of Correctness in the present Copies, we make it appear that the Scriptures were originally correct and consistent.

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The Compiler of these Remarks is desirous not to be exceeded by any one, in a due Veneration for these Sacred Writings: and the Design of these Sheets is here avow'd to be, an Endeavour to remove those Prejudices which have arisen in the Minds of many unhappy Men, against their being the Oracles of Truth; by proving that the Objections made to the Veracity, or Correctness, of any Part thereof, are Objections not arising from the Writings of those who were the Penmen of the Sacred Books, but, from the Alterations that have been made in those Books, since they delivered them, as the Word of God, with all the genuine Marks of Divine Authority. An Attempt of this Nature, therefore must be so far from invalidating the Authority of Scripture, that it must be the greatest Sanction to it, and will be the most probable Means of restoring a general Veneration for the Writings of *Moses* and the Prophets; as it will render the Foundation of Infidelity, grounded upon such Objections, unfirm, and unable to support the Superstructure.

The Discoveries and Arguments of the above-mention'd Writers upon this Subject, and of several others who have occasionally made Observations upon most of the Passages herein referr'd to, may, in some Measure, justly be thought to supersede the Necessity and Use of these Remarks: since, to those who are thoroughly conversant with the Critics and Commentators, but few things may occur that they are not already appriz'd of. But, as they are here collected, and laid together in such a Method and Compass, that those who may not have the Opportunity of consulting

sulting many Books, may with Little Trouble take a View of the Opinions of many learned Men, upon a great Variety of Passages; And as the Remarks here mention'd upon any particular Passage, may be so readily referr'd to, by the Index of the Texts of Scripture hereunto annexed; a Work of this Kind may not be altogether unacceptable. And, with this Apology, I proceed to the particular Remarks, digested under the several Heads mention'd in the Contents.

SECTION V.

WHEN, and by whom, the Points were added to the *Hebrew* Text, is a Matter of no small Debate amongst the Learned. The singular Opinion that they were coeval with the Language, is, I think, generally exploded. Had they been so, it is scarcely probable that any Copies would have been taken without them: yet, the most antient Copies still remaining, have them not: and we are inform'd that the Transcripts made for the Use of the Jewish Synagogues, are without them. The most plausible Arguments in Defence of their Antiquity, were publish'd some Years ago by Mr. *Whitefield* of *Liverpool*. He carries them up so high as, at least, to the Time of *Ezra*; but his Reasons for so doing, appear not to be sufficiently convincing. On the contrary, several Keris having been found necessary to reform the Text in the Books of *Ezra* and *Nehemiah*, make it plainly demonstrable, that they were not inserted by *Ezra*, when, as it is suppos'd, he settled the Canon of Scripture, and wrote the *Hebrew* Copy in the Manner it is convey'd

vey'd to us: For, tho' it may be readily allow'd, that he might find Mistakes in the other Books, and point them out by the Keris, yet it cannot well be imagin'd that he should put them to the Books of his own composing.

Mr. *Whitefield* argues, that the Keris must be added after the Points were in use, because, upon the Words that are incorrect in the Cetib, the Points are such as are necessary to be apply'd to the Keris; and therefore supposes that the Reform was made from the Points: He urges this with great Ingenuity, but without convincing Proofs: for the Points and the Keris still appear to me to be of the same Antiquity, whatever that be. And, since it appears from Mr. *Kennicott's* Catalogue of the *Hebrew* MSS. that none of those, yet known to the publick, that appear to have been written above 700 Years ago, have either Points or Keris; we may, with the greatest Probability, conclude that there can nothing be produc'd to convince us that either the Points or the Keris were added to the *Hebrew* Text before A. D. 1000.

By whom, or where, the Points were formed, it would be useless particularly to enquire, unless there are more probable Accounts of those Matters than I have been able to meet with. We must therefore be content with observing that, when we speak of the *Hebrew* Text with the Points, we are well understood by calling it the *Masorete Reading*, tho' we are not able to ascertain who the Masorites or Traditionists were, that settled the present Standard of the *Hebrew* Scriptures — It must be allow'd that they have not bestow'd the

the great Pains they have taken, uselessly: They settled, or found settled, the grammatical Rules of the Language, and, according to those Rules, they pointed the several Words, so as not only to distinguish the Parts of Speech, but also to ascertain the several Conjugations, Moods, Tenses, Numbers and Persons, in which they thought each was to be taken: So far, therefore, the Points are a Directory, not only for reading, but also for ascertaining the Import of the Words, in the Sense they understood them. And when the Masorites found a Word irregular in its Form or Construction, they could not retain it, and point it according to grammatical Rules; and, therefore, affixing a Word in the Margin, which might compleat the Sense and the Connection, they put the Points belonging to that Word, under the faulty one which they found in the Copies before them; and which they would not alter, lest, perhaps, they might fall under the curse of the Law, *Deut.* 4. 2. This accounts for the Conformity between the Keris and the Points; and makes it the more probable that they were together added to the Text. After they were affix'd to it, the Copies taken might be the less liable to Errors; but they could not secure an Indefectibility to any: as will sufficiently appear from the List of various readings, given at the End of *Van-Der Hooght's* Bible.

The Keris, which are at least 793, and at most 1171, according to the different Editions, (see *Walton's* Proleg. VIII.) are, in general, very properly and judiciously inserted, and, probably, the Words of the Original Text: and would, surely, have

have been put into the Places of the faulty ones, had it not been for the Reason above mention'd. Some of the various Readings upon the Scriptures of the New Testament, are justly thought to be better entitled to a Place in the Text, than those Words which obtain'd *Robert Stevens's* Sanction. Many Remarks upon which Subject may be seen by refering to the Index of the 3d Vol. of Dr. *Doddridge's* Family Expofitor, under the Article of *Various Readings*; And in his Notes on *Gal. 4. 17. Heb. 10. 2, 23*: and many other Places. And, as the Various Readings have been found to be of fuch great Affiftance in the Illuftration of thefe Books; and as the Keris give us a great Affiftance, which we fhould otherwife have wanted in the *Hebrew* Scriptures; we cannot but judge that, a Collection of the feveral Various Readings of the MSS. that are ftill fubfifting, may be the chief Help now wanting, and to be hoped for, towards a Correction of the Errors in the printed *Hebrew* Text.

It is probable that, before the Points were added to the Text, none of thofe Vowels were omitted which have frequently been fince, by the Licence of Maforetic Rules. And when the Sound of the Vowel was fupply'd by the Point, a Writer, for Expedition Sake, might be induc'd, to omit the Letter. Thus *Gen. 1. 14.* מארת is written inftead of, מאורות In the fame י. לאת for, לאות and, in the next, למארת for, למאורות and in י. 16. המארת for המאורות The Letters, that are wanting here, are fupply'd by the Points, and therefore the Pronunciation muft be the fame in an *Hebrew* Reader: That the Letters omitted

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were in the former Transcripts, seems evidently to appear from their being found in the *Samaritan* Text; a Treasure happily discover'd to *Europe* about 130 Years ago; justly held in high esteem; and largely spoken of by Bp. *Walton*, Proleg. XI. *Du Pin* Proleg. Ch. V. and Mr. *Kennicott*, in many places. In this there are neither Points nor Keris; it is written in the antient *Hebrew* Characters, and, we may well suppose, agreeably to the antient Manner of writing, without omitting the Vowels — The Omission of the Jod above thirty Times in the 40th Ch. of *Ezek.* is very remarkable; and proves that it was designedly made, in that Copy which was follow'd by the Masorites. And yet, we may observe, that there was no general Rule invariably follow'd by the Transcribers, with Respect to such Omissions; since, within the Compass of two Verses, we find the same Name written ונ' and ונ' 11. *Chron.* 24. 1, 2 — Instances of this Sort are innumerable; and plainly seem to have been occasion'd by the Introduction of the Points, since Mr. *Kennicott* hath observ'd, p. 516. that there are Copies still remaining, in which there are not the Omissions in the 40th Ch. of *Ezek.* above-mention'd. But,

SECTION VI.

BESIDES the Alterations that may have thus designedly been made in the Text, by giving it in a more contracted manner, for the Sake of Expedition; (and which could be of no ill Consequence to a Jewish Reader, when the Sound and Sense of the Words was ascertain'd, by

by regular Points;) Copies of the *Hebrew* Scriptures were liable to some material Errors, from the similar Forms of different Letters: for, without great Care and Attention, a Transcriber might either mistake a Letter, or write it so much like that of its similar Form, that those who read it, or transcrib'd his Copy, might mistake it. And if there were any such Mistakes in the Copies that were look'd upon as genuine by the Masorites, and therefore introduc'd into the printed Text: and if by such Mistakes, Words of a different Meaning from those that were in the original Text, and more antient Transcripts, have been substituted in their Places, the Ideas convey'd by such Words must be different from what was intended to be convey'd to the Reader. — A Faithful Translator must render the Word he finds in the Copy before him according to its usual Signification, and therefore whatever Mistakes of that Kind are in the printed *Hebrew* Text, must be transferr'd into all the Modern Versions. But there were Versions made into several Languages, from *Hebrew* Copies much more antient than those which can be suppos'd to have come under the Inspection of the Masorites; from which Versions we have an incontestable Proof, that several Words, in the *Hebrew* Copies they were made from, had different Letters tho' much similar in Form to what we find at present; that the Change of these Letters much alter'd the Sense of the Words, and occasion'd those Versions to vary much from the modern ones — In what Sense the Word was originally given, the Context will frequently enable us to conclude: And where

Reason pleads loudly in favour of that Word the Antients translated from, we may justly infer from their Versions, that the Word hath been since altered, and is faulty in the Masorete Copies.

1. Whether the Word was אָחֵר or אַחֵר *Gen.* 22. 13? Whether it was only said in general, that *Abraham* saw a single *Ram*, or said, particularly, that he saw a *Ram behind him*, is not very material: But it may be observ'd, that, tho' the present *Hebrew* hath אָחֵר in the *Samaritan* Copy it is אַחֵר and appears to have been so in those Copies which all the antient Versions were made from, except the *Vulgate*. And, probably, had *Behind him* been intended to have been express'd, it would have been done by the Word אַחֲרָיו.

2. We read *1 Sam.* 14. 21. That the *Hebrews* turned to be with the *Israelites*: which, how improbable soever it may appear, is the literal Version of the *Hebrew*: but, in the *Greek* Version we read that the *Servants of the Philistines* deserted, and came over to the *Israelites*. This Difference is evidently occasion'd by the Change of a similar Letter, עֶבֶר is *Hebrews* and עֲבָרִי *Servants*. Here is no Proof, indeed, when or by whom עֶבֶר was chang'd into עֲבָרִי. But it may be refer'd to the Reader's Judgment whether the Difference of the Sense doth not induce him to conclude that this Change hath been made. And, what then? Are the Scriptures imperfect? Have we not the Scripture of God's Prophets deliver'd down to us? Neither of these Consequences will hold; It may be said, indeed, that the *Masorete* Copy is faulty; but that God hath not left his Word without a Witness, by preserving a Version which

which points out to us, how this Passage was originally written.

3. In the same Manner, it may be doubted whether *Moses* wrote העביר or העביר Gen. 47. 21. If the former, our Translation is right, “ As for the People he *removed them to Cities* from one End of the Borders of *Egypt*, even to the other End thereof.” But, if the latter, the true Sense of the Passage is, “ As for the People he *brought them into Servitude in the Cities*, &c.” — Now, if we were at Liberty to judge from the Circumstances of the History only, we should find little or no Reason to think that *Pharaoh* would remove the Inhabitants of one City into another, in so extraordinary a Manner. The Inconveniences attending such a Removal must be obvious to every one; and any politic, or good Ends it could answer, will be difficult to be assign’d. — That he brought them into Servitude, is not only evident from the general Tenor, but from the express Words of the History: for they said unto *Joseph*, “ Buy us and our Land for Bread; and we, and our Land will be Servants unto *Pharaoh*.” Upon which *Joseph* said unto them, “ Behold, I have bought you this Day, and your Land, for *Pharaoh*,” and they said, “ We will be *Pharaoh*’s Servants.” Then he said, “ Lo, here is Seed for you, and ye shall sow *The Land*, &c. 23. — Is not *The Land* he here mentions, the same which he had just before called *your Land*? The Same which he had bought of them for *Pharaoh*? And, does it not, therefore, appear that the Order was given for every Man to till and cultivate his own Land that he was before

in Possession of, without any Intimation of a Removal?

But, The Word in all the printed Copies, and the MSS. they were taken from is העביר. And when the Cities are spoken of, it is not said בערים *in the Cities*, but לערים *to Cities*. — As to the former part of the Objection, it is in some measure, obviated already: The Word might be העביר in the original and antient Copies, and העביר in later: And that it really was so, will scarcely be doubted when we observe that, in the *Samaritan* Text the Word is העביר. That the *Greek* Translators render'd the Word before them καλεσθαι: And, That the Latin Version is, Subjecitque eam (i.e. Terram) *Pharaoni*, et cunctos Populos ejus. — As to the latter Part of the Objection, I need only observe, that it is well known to those who are much conversant in the *Hebrew* Language that לערים may properly be render'd *in the Cities*: And, that those who are less so, may be readily convinc'd of this by consulting *Noldius's* Particles under ל N°. 18. And, it must be a Satisfaction to a pious and attentive Reader, to see that Mistakes of this Kind, (to which Transcribers would be frequently liable, thro' the Similarity of the Form of Letters,) may be thus discover'd, and the genuine Text restor'd.

4. In some Cases we may not be able so fully and clearly to determine which was the original Word, where we must be satisfied that Copies have varied thro' the Change of Similar Letters. Where we read החרישו *Isa. 31.1.* The *Greek* Translators read החרישו as appears by their rendering it ἐγκαταλιζέσθαι, “*Keep Silence before me O*
“*Islands,*”

“ Islands,” is our Version from the present Word: And whether “ *Be ye renewed* or restored, to me,” may not seem more suitable to the Context in that Place I shall not take upon me to determine, but leave it to the Readers Judgment.

5. When a Remark is thus generally confirm'd by some particular Instances, it may be apply'd as there may seem Occasion. Similar Letters may have been miswrote for each other; but we should be cautious in supposing that they have been so without Evidence sufficiently strong. By the Authority of the Points and Keri, we are told that אִסְרִי is put into the Text instead of אִסְרִי Gen. 39. 20. Which yet, I am inclinable to doubt, because it is אִסְרִי in the *Samaritan* Text, in the Characters of which there is no Similitude between the Vau and the Jod to occasion a Mistake. But it will more than sufficiently appear, in the next Section, that not only the similar Letters have been frequently put for each other, but that also Letters that were no ways similar, have been put in the place of others, thro' carelessness or Inattention — Amongst those who have spoken of the *Hebrew* MSS. I have not seen it observ'd, that there are any Marks of the Writer's revising his Copy, and reforming those Mistakes which every Writer is liable to make. Now, if this was the Case with the Transcribers of the *Hebrew* Text; if, when they had finished their Copies, they let them go out of their Hands without farther Care; we cannot be at all surpriz'd at finding a frequent want of Orthography: but must think it a peculiar Happiness, that none of the material Parts of Scripture, relating either to Duties or Doctrines,

are affected by the Errors of Transcribers; and that so many of the Literal and Verbal Errors, which are so frequent, may be discover'd and reform'd, by the *Samaritan* Text, antient Copies, and antient Versions.

SECTION VII.

WE may justly conclude that, with due Care and Attention, the Orthography of the proper Names mention'd in Scripture, might have been much better preserv'd than we find it to be. When a Person is writing Names, the Orthography whereof he is not well acquainted with, he must be more liable to make Mistakes in them than any other Words: But, when a Person is transcribing a Copy where the Names are properly written, it must be for Want of due Care, if he does not give them in the same Manner: And, if a Mistake should have inadvertently been made by a Transcriber, in any of those Names which are mention'd in other Places; it might readily have been reform'd by a careful Supervisor of the Copy. We can have no reason to doubt but that the Penmen of the Sacred Books wrote the Names of the Persons they mention'd in a regular and uniform Manner: If then, a remarkable Want of Orthography and Uniformity in these shall appear in the present Copies of the *Hebrew* Text, it will be evident that, this hath been occasion'd thro' the Haste and Inaccuracy of former Transcribers, and the Negligence of later, in not reforming those Errors that must be so apparent; unless we may more probably impute it to their ~~negligence~~ ^{negligence} of adhering to their Copies, as far as their

their Haste and Inaccuracy would give them Leave. That this Superstition prevail'd among the *Masorites* is evident from the foregoing Observations; and it is known to have long and strongly prevail'd with *Buxtorf* and those others who have taken upon them to defend the Integrity of the Masorete Text; an Opinion, which, from the Instances I shall produce upon this Head, will appear altogether indefensible.

1. In the same verse we have the same Name written מַחֲוִיָּאל and מַחֲוִיָּאל *Gen.* 4. 18. The Points direct the latter word to be read as the former; but the *Masorites* would not alter the faulty Letter.

2. The Name עֹבַל *Gen.* 10. 28. is עֵיבַל *1 Chro.* 1. 22. But from the Syriac and Arabic Versions it is written *Obal* in *Chronicles*; from whence we may conclude that, when those Versions were made the Name was uniformly written in both places.

3. מֹסֹרַח *Gen.* 10. 23. is מֹשֶׁךְ *1 Chro.* 1. 17. but as we find *Mosorach* in the 70 Version of *Genesis*, we may be satisfied that it was מֹשֶׁךְ in the Antient Hebrew Copies.

4. חֲדַר *Gen.* 25. 15. is חֲדָר *1 Chro.* 1. 30. but finding חֲדַר in the Samaritan Text, must convince us that it was so in the antient Hebrew Copies of *Genesis*.

5. צֶפֶו *Gen.* 36. 11. is צֶפִי *1 Chro.* 1. 36. but, as all the Translators appear to have read *Tzepho* in *Genesis*, and the Arabic in *Chronicles* also, that will determine us to conclude what the true Name was; and that it was regularly mention'd in both.

6. חֲמֹרִן *Gen.* 36. 26. חֲמֹרִן *1 Chro.* 1. 41. but
when

when we find *Hamdan* in the *Samaritan Pentateuch*, and the *Arabic Version of Chronicles*, we can be in very little doubt which was the proper Name, tho' the other Versions give *Hamran*, according to the faulty Copy, in *Chronicles*; which only proves that mistakes in the similar Letters were made in some more early Copies.

7. עקן *Gen.* 36. 27. is יעקן *1. Chro.* 1. 42. The *Jod* was evidently put to the Name in *Chronicles* instead of the *Vau*; it was written, *And Achan*. But this Mistake was made so early that the *Latin* and *Syriac* Versions read *And Jacan*; tho' the *Greek* and *Arabic* have it properly, *And Achan*.

8. We find the same Name written יתר and יתרו thro' the Casual omission of the *Vau*, *Exod.* 4. 18. as appears from the *Samaritan Text*, in which there is no such omission. Yet it may be observ'd that the *Greek* hath twice *Ιοθω* in this verse.

9. אלדע *1. Chro.* 3. 8. is בעלדע *14. 7.* but as the *Greek*, *Syriac* and *Arabic* Versions have no ב we may conclude it hath been added since those Versions were made, by the Carelessness of some Transcriber.

10. יורם *11. Sam.* 8. 10. is יורם *1. Chro.* 18. 10. but the *Syriac* and *Arabic* Versions have *Joram* in *Chronicles*.

11. שובך *11. Sam.* 10. 16. is שופך *1. Chro.* 19. 16. but, as the *Syriac* and *Arabic* Versions have *Shobach*, we readily see where the mistake lies.

12. פלאסר *11. Kin.* 15. 29. is פלנאסר *1. Chro.* 5. 6. but as it is *Pileser* in the *Greek*, *Syriac* and *Arabic* Versions of *Chronicles*, we must be convinc'd

vinc'd that the נ hath been improperly inserted
 13. זִיזָא 1. *Chro.* 23. 10. is זִיזָא 1. *II.* but the
Greek and *Latin* Versions have *Ziza* in both
 Places.

14. מֶרֶדָּאךְ 11. *Kin.* 20. 12. is מֶרֶדָּאךְ *Isa.* 39. 1.
 but the *Greek*, *Syriac* and *Arabic* Versions have
Merodach in *Kings*.

15. שִׁמְעָה 1. *Sam.* 16. 9. is שִׁמְעָה 11. *Sam.* 13. 3.
 And שִׁמְעָה 1. *Chro.* 2. 13. Accordingly, in our
 Version we find this same Name written *Sham-*
mah, *Shimea* and *Shimma*.

16. יִרְבֵּעַל *Judg.* 6. 32. is יִרְבֵּשֶׁת 11. *Sam.* 11.
 21. The *Greek* and *Latin* Versions have *Ferub-*
baal in *Samuel*. But, upon this Remark, it hath
 been judiciously observ'd, and kindly communi-
 cated to me, that this change of the Name might
 be both voluntary and proper, as בֶּשֶׁת and בֶּעַל are
 words of the same Signification, *Fer.* 11. 13.
Hof. 9. 10. And that, in the same Manner
 אִישׁ־בֶּשֶׁת 11. *Sam.* 2. 8. is אִישׁ־בֶּעַל 1. *Chro.* 8. 33.
 and 9. 39.

17. יוֹאֵל 1. *Sam.* 8. 2. is וְשֵׁנִי 1. *Chro.* 6. 28. Here
 the Letters are not at all Similar; but the evident
 Cause of the Difference is, as *Le Clerc* hath ob-
 serv'd, the Omission of the Name of *Joel* in *Chro-*
nicles, and taking וְשֵׁנִי which was to express *The*
Second for a proper Name. The *Syriac* and *Ara-*
bic Versions have from a perfect Copy, rightly
 render'd the Words "The first born *Joel*, and
 the Second *Abiah*."

18. It would be tedious to the Reader to e-
 numerate any considerable Number of the Mis-
 takes that have been made in transcribing the
 the proper Names. The Instances already given
 shew

shew that the Transcribers were greatly wanting in Care and Attention; and seem plainly to prove that, they wrote in great Haste, and did not revise their Copies. And yet, at the same Time that we cannot but see, and acknowledge these mistakes, we are so happy as to find that very many of them are, even now, capable of being reform'd, and the Original Text undoubtedly restor'd, from the clear Evidence of the *Samaritan* Text, and the antient Versions. — It will not be wonder'd at, that in every Instance, we may not have the same full and satisfactory Proofs of what was the original Text, where, thro' the Errors of the Transcribers, we find Variations. Yet we shall seldom fail of sufficient evidence that the *original* Text was entirely correct and consistent. An Account of the Sons of *Simeon* is given in two different Ways. *Gen.* 46. 10. and *1 Chro.* 4. 24.

Gen. יִמִּין, אֶחָד יִכֵּן, צָהָר, שְׂאוּל

Chro. נִמְוָאֵל יִמִּין, --- יִרְבִּי, זָרַח, שְׂאוּל

The Versions of the Text in *Chronicles* must convince us that there were mistakes made in antient Copies: but, as the *Samaritan* Text literally agrees with the present *Hebrew* of *Genesis*, we can scarcely doubt but that we have there a true Account of the Number and the Names of the Sons of *Simeon*.

19. In one Chapter we have an Account of the Posterity of *Levi* by his Son *Gershon*, twice given; with what remarkable Variations the Reader will observe.

1. *Chro.* 6. 19.

1. לוי
2. גרשום
3. לבני
4. יחת
5. זמה
6. יואח
7. עדו
8. זרח
9. יאתרי

1. *Chro.* 6. 43.

1. לוי
2. גרשם
3. יחת
4. שמעי
5. זמה
6. איתן
7. עירה
8. זרח
9. אתני

There can be little Doubt but that the Genealogy was originally uniform in both places: and, it appears more than probable, that, in the first Catalogue, the Name of the Son of *Gershom* was omitted, and לבני put instead thereof from בנו *his Son*; Since the Name of *Gershom's* Son, in the *Syriac* and *Arabic* Versions of *ψ. 20.* is said to be *Nabath* instead of *Jabath*, as we find it in the Second Catalogue. And here it may be observ'd, that if the *Arabic* Version was made from the *Greek*, according to the more general Opinion, it was from a Version or a Copy, different to what we have at present; Since it is evident that the Author of the present *Greek* Version read לבני as the third Name of the first Catalogue, as it is in the present *Hebrew*. This Remark may be apply'd to several of the beforemention'd Observations; and to such an innumerable Quantity of other Passages, that I cannot readily subscribe to the Opinion of the *Arabic* being a Version of the *Septuagint*.

20. The true Names of Places are not preserv'd with more Care than the Names of Persons; and

and the Inaccuracy of Transcribers, might be very largely exemplified by shewing how differently they are mention'd from what they were in the Original; but I shall content my self, and I hope sufficiently satisfy the Reader, with producing only one Instance, from two Catalogues of some of the Cities that were given to the Levites.

Josh. 21. 11.

1. חברון
2. לבנה
3. יתר
4. אשתמוע
5. חילן
6. דביר
7. עון
8. יטה
9. בית-שמש
10. גבעון
11. גבע
12. ענתות
13. עלמון

1. Chro. 6. 57.

1. חברון
2. לבנה
3. יתר
4. אשתמוע
5. חילן
6. דביר
7. עשן
8. -----
9. בית-שמש
10. -----
11. גבע
12. עלמת
13. ענתות

As the Author of the Book of *Chronicles*, as well as *Joshua*, tells us that the Cities which he had enumerated, as given to the Levites were *thirteen*, we cannot doubt but the Catalogue was originally complete: and we may well conclude that the two Catalogues were consistent: Yet now, in the latter two of the Names are omitted; and only five of them written uniformly with those in *Joshua*. Tho' indeed the Differences are little material in N^{os}. 4, 5, 6, of the Catalogue, and the Observation of them may, in some measure, justify

tify the Remark of Mr. Kennicott, upon the Name of *David* being written sometimes with, and sometimes without the ' and confirm that the Vowels were more frequently omitted in the more antient Books of Scripture, than in the later — The Transposition of the two Names in N^o. 12, 13. shews no want of Correctness in either Catalogue: And the omission of *Juttah* and *Gibeon*, must be imputed to the negligence of Transcribers, since both the Authors inform us that they had mention'd *thirteen* Cities.

These, and such like, Variations, in the proper Names, evidently arising from the Causes here assign'd, and in general, still capable of being discover'd, and the Text of being restor'd to its original Correctness, are undeniable Proofs — 1st. That the present Text is very far from being a perfect Transcript of the Original Scriptures — 2^{dly}. That some of these Mistakes were made in the Text before any of the Versions were taken that are now remaining; as, for Instance, there is no Account of the *thirteen* Cities, said to be mention'd in this Catalogue in *Chronicles*, in any of the Versions, but, *two* wanting in them all, as well as in the present *Hebrew* — 3^{dly}. That different *Hebrew* Copies had different Mistakes in them; Since it is apparent from several of the foregoing Observations, and many other Passages, that some of the Translators had perfect Copies before them with Respect to some of those Texts, where others were led into Errors from the same sort of Corruptions in the *Hebrew* as we find at present. And 4^{thly}. That the Preservation of the *Samaritan* Text, and the Antient Versions, collected

lected in the *Polyglotts*, is of inestimable Benefit; as, thereby, the Corruptions in the present Text may not only so frequently be discover'd, but, at the same Time, the genuine Original Text, preserv'd in more antient Copies, is so plainly pointed out unto us.

SECTION VIII.

IF Mistakes were so frequently made by Transcribers in Instances where the Orthography might have been generally preserv'd with a common Share of Care and Attention; we can have but little Room to think that there is an indefectible Correctness in the other Parts: and indeed, were we to expect it, we should find our selves greatly disappointed. But then, as we must discover Mistakes and Corruptions, in the Text, so, from the antient Versions, we frequently find sufficient Assistance to enable us to alter and reform them, so as to shew the Text almost in its native purity: and more will, I hope, e'er long, rise up, from the Collation of such antient MSS. as are known to have unhappily long lain uselefs — Not that every Mistake of a Transcriber can properly be call'd, or ought to be consider'd as, a Corruption: If so, perhaps no Book, of any Consequence, either written or printed, ever appear'd without Corruptions: But, are the Errors of the Press call'd Corruptions? Or should the Consequence of a wandering Eye, or the Slip of the Pen be so severely censur'd? They are Faults indeed, but such, in general, as would be intuitively discoverable to an attentive Reader, if thoroughly acquainted with the Language; and such as would, pro-

probably, have generally been corrected in the several Copies, had it not been for a kind of Superstition that seems to have prevail'd upon all *Jewish* Readers, not to alter the Copy, tho' they found it faulty. — In some Cases, indeed, it may be difficult to determine whether there might not be some difference in the manner of writing between the more antient and the later *Jews*: for Instance,

I. Whether, as נער is above twenty Times put to express a young Woman in the *Pentateuch*, it is not according to antient usage? And whether, tho' the Word is certainly most properly נערה in the other Books, it ought to be altered in the *Pentateuch*? may admit of a Dispute, which can be of no manner of use. For, with the Points, neither the Sound nor Sense of this Word can be mistaken when 'tis met with in this Form; nor, without them, was it ever misunderstood, as far as I have observ'd, by those who made the Antient Versions. We should be somewhat surpriz'd to see the Account of *Hamor's* Son circumcising himself express'd in this manner, “And the *Girl* deferred not to do the thing, *Gen.* 34. 19. &c. And yet I am well inform'd, that in old *English*, the word, *Girl*, is exactly expressive of the *Hebrew* נער, and means a Young person of either Sex. But, if this was the Case with the antient *Jewish* Writers, and they wrote נער so indiscriminately; yet, in after Times, when they ceas'd to do so, a Transcriber would very properly write the Word נערה when he found it of the Feminine Gender, as the Writers of the *Samaritan* Text have done, in these twenty Instances. And no

English Writer would now be justified in using *Girl* for a Young Person of the Male Sex, tho' it might have that Signification according to antient use, and *παῖδιον* hath that Signification, *Mark* 5. 40, 41.

2. It might be according to antient Custom, that מרשית was written instead of מראשית *Deut.* 11. 12. and — 3. מון instead of מון *Prov.* 17. 4. and — 4. ראש instead of רש *2 Sam.* 12. 1, 4. and — 5. האל instead of האלה *Gen.* 19. 8. and 26. 3. But, if it was so, the Writers of the *Samaritan* Copy of the *Pentateuch*, surely did right, in giving the Letters according to the proper Orthography of the Language in their Times.

6. The frequent Insertion of the Feminine היא *She*, instead of the Masculine הוא *He*, and e contra, hath been observ'd to be peculiar to the *Pentateuch* by all *Hebrew* Readers; The Context, indeed, always shews the true Sense of the Word, and the Points direct the proper reading of it: But, if the Points were not an original part of the Language, they are not necessary: and it must be an odd kind of Superstition that should prevent a Transcriber from inserting the proper Letters that make the due Distinction, tho' all the antient Copies should have agreed in giving them in that irregular Manner we find them; which *Mr. Kennicott* informs us they do not, p. 356. And the *Samaritan* Text gives us the Letters as they ought to be.

Literal errors of this Sort are of little Consequence, where they do not obscure the Sense of the Passage, nor induce a Translator to give an improper Version of them. And what need only be

be consider'd, with Respect to these, is, Whether it would not be allowable, and more proper to insert the Letters, that the Orthography of the *Hebrew* Language evidently requires, than superstitiously to retain those which are found in the present Copies, whether they were introduc'd into them thro' the Mistakes of Transcribers, or any antient Custom of writing the same Words in different Manners? But,

SECTION IX.

WHERE Letters have been so chang'd, added, or omitted, as to mislead the Translators from giving the true Sense of the Original, or to introduce Inconsistencies, Absurdities and Contradictions into the Sacred Text; these require a more diligent Attention: and surely demand a Reform, whenever we can discover, either from Antient Copies or Antient Versions, how the Words were originally written by the Inspir'd Penmen: And such Discoveries will make it appear, that the Scriptures were not originally liable to such Objections, as arise only from the Errors of some Transcribers, retain'd in the *Massorite* Text.

1. That חסדיך is found *Psf.* 16. 10. instead of חסדך hath been particularly remark'd, and the Impropriety thereof shewn by Mr. *Kennicott*; and therefore I should not have mention'd it, had not his Observations upon it p. 218 and 496. and 554 been objected to; and Mr. *Comings*, in his Answer, had not alledg'd that the Word might properly be so written according to antient Custom. But, admitting this, which, indeed, he confirms

by some proper Instances; Do not the Remarks in the foregoing Section, shew the propriety, if not the necessity, of now writing the Word *חִמְדָּךְ* in the Singular Number, according to the present Orthography of the Language: since, tho' the Word is mark'd, as faulty by the *Masorites*; tho' it is render'd Singularly in all the Antient Versions, and all the Modern ones that I have seen; tho' it is particularly apply'd to *Christ* both by *St. Peter* and *St. Paul*, *Acts* 2. 31. 13. 35. yet whilst it continues in its present Form, it may occasion Men to be striving about Letters to no profit.

2. The 10th. and the 18th. Verses of *Psf.* 59. appear to have probably been a Repetition of the same Words "Unto thee, O my strength, will I sing, for thou art the God of my Refuge." Some of the Antient Versions give Countenance to this supposition. And, if it was so, in the former *אָשְׁמְרָה* is now given, instead of *עָוִי* and *אָשְׁמְרָה* instead of *אָזְמְרָה*.

3. The Present Text, 2 *Kin.* 10. 1. tells us that *Jehu* sent Letters to the Rulers of *Jezreel*: but from the Context, we must be greatly inclin'd to think that the Letters were sent to the Rulers of *Samaria*; and, that it was originally so written will appear probable, from finding *Samaria* mention'd in the *Greek* Version. *Le Clerc's* conjecture, that the Rulers of *Jezreel*, who had the Care of *Abab's* Children, might have been fled with them to *Samaria*, is render'd the more improbable by the Account we have of the Speed with which *Jehu* posted to *Jezreel*. And tho' it might have been originally, The Rulers of *Israel*, yet no Version

sion gives Countenance to such a supposition. In the Vulgate we have *ad optimates Civitatis*. Supposing this to be the true Version of the Original, instead of **לְרֹעָאֵל** it must formerly have been **לְהַעֲרִי** “To the Rulers of the City, to the Elders and to them that brought up *Abab*’s Children.” Changes and Transpositions of Letters more unaccountable than this, have been taken notice of in Section VII. And the Transpositions of the like sort remark’d by Mr. Kennicott are many.

4. It is justly and generally observ’d that after the mention of proper Names, which have been already consider’d, there is no particular wherein so many Mistakes have been made by Transcribers as in Numbers: And some of them are of a very remarkable kind. Judiciously, no doubt, one of the Commentators upon *Abaziah*’s being said to be forty two Years old when he began to reign 2 *Chro.* 22. 2. tho’ his Father, whom he succeeded, is recorded to have liv’d only forty years chap. 2. 20. says, *Mendum hic si ullibi admitterem*: and a fault there must certainly be, in one of the Texts; how occasion’d and how to be reform’d, is observ’d by Mr. Kennicott p. 97, 528. which makes a further Remark unnecessary; as also

5. Upon *Numb.* 35. 4, 5. when **לְאֵלֶיךָ** is evidently put instead of **לְאֵלֶיךָ**. See p. 549. and

6. Upon 2 *Sam.* 24. 13. when *seven* is given instead of *three*. see p. 472. and 1 *Chro.* 21. 12.

7. In *Judg.* 14. 15. The Context leads us to think that the *seventh* is put instead of the *fourth*. When *Samson*’s Companions could not unfold the meaning of his Riddle in *three* Days, they apply’d

to his Wife on the *fourth* &c. And this not only appears probable, but that it was originally so written we can have very little doubt, when we now so find it in the *Greek*, *Syriac*, and *Arabic* Versions.

8. We read 2 *Sam.* 15. 7. that after *forty* years *Absalom* said unto the King &c. Now, the Context requires us to date the Beginning of these forty years either from *Absalom's* return to *Jerusalem*, or, from his being admitted into the King's Presence: But it could not be *forty* years from either of those dates, when he spake unto the King upon this Occasion, since *David* reigned only forty years, and it was in the latter part of his reign that *Absalom* offended. — The *Syriac* and *Arabic* Versions plainly shew us whence the difficulty arises, which hath embarras'd the Thoughts of so many elaborate Commentators. — In the Copies which those Translators had before them ארבע שנים *Four years* was written instead of the Plural, which requires to be render'd *Forty*.

9. Tho' the Antient Versions will frequently point out the Errors that are crept into the *Hebrew* Text, where an Alteration is evidently necessary, to complete the Sense of the Passage; Yet, without such necessity, we can scarcely, I think, be at Liberty to recede from the present Text upon their Authority only. E. G. The Antient Versions agree in giving the Name of *Solomon* 1 *Kin.* 2. 28. where *Absalom* is mention'd in the present *Hebrew*. By turning to the Passage, the Reader will most readily see what Judgment he shall think proper to form upon this Representation: — But I must observe that the *Alex.* Copy of the 70. hath *Absalom* in this Place.

10. The Agreement of several Versions with the present *Hebrew* will scarcely always be sufficient fully to justify the Integrity thereof. *E. G.* Tho' the *Latin*, *Greek* and *Syriac* Versions concur with the present Text in saying that *David* had prepar'd for the House of the Lord 100,000 Talents of Gold, and 1,000,000 Talents of Silver: 1 *Chro.* 22. 14. yet, when we consider what an immense Sum this is, amounting, (if we reckon the Talent to contain 3000 Shekels, according to Bishop *Cumberland's* Tables,) to 461,171,875*l.* Sterling; we can scarcely avoid judging this Account to be incredible. — It is observable that when *Josephus* is giving an account of what *David* had prepared for the Construction of the Temple, he saith it was 10,000 Talents of Gold, and 100,000 Talents of Silver, *Ant. Lib.* 7. Cap. 11. only a tenth Part of the abovesaid Sum. — The *Arabic* Version of this Passage very remarkably renders it, 1000 Talents of Gold, and 1000 Talents of Silver; and plainly erroneously, since we are inform'd *Ch.* 29. 4. that to what *David* had prepared particularly for this purpose; he added, and gave out of his privy Purse 3000 Talents of Gold and 7000 Talents of Silver; which is confirm'd by the *Latin* and *Greek* Versions and carries no improbability along with it. — But what must we say to the *Syriac* and *Arabic* Versions, which tell us that this additional Sum was 1,000,000 Talents of Gold, and 2,000,000 Talents of Silver? — Perhaps, upon the whole, the Reader may be inclin'd to think that, sometimes, the Numbers given by *Josephus* are more correct and authentic, than those we at present

present find in the Text, or in any of the antient Versions.

SECTION X.

WORDS have not only been thus alter'd by Transcribers, so as to introduce Improbabilities and Inconsistencies, but they have also been omitted, so as to leave a manifest Deficiency in the Text.

1. The Keri are an evident proof of this, in some Places. E. G. 2 *Kin.* 19. 31. “The Zeal of the Lord ° - - - - will do this.” The Keri supplies the Vacancy with זְבַאוֹת “The Zeal of the Lord of *Hosts* will do this.” — And again *ŷ.* 37. “*Adrammelech and Sharezer* ° - - - smote him.” The Keri supplies this Vacancy with בְּנָי “*Adrammelech and Sharezer his Sons* smote him.” These words were doubtless in the Original, as they are render'd in all the antient Versions.

2. *Gen.* 4. 8. is one of those 25 or 28 verses in which the Masorites allow the Sense to be imperfect or elliptic. (See *Walton's Proleg.* VIII. 2.) Here the omission is at least properly supply'd in the *Samaritan Text*, “And *Cain* said unto *Abel* his Brother, *Let us go out into the Field.*” But Mr. *Kennicott* having taken this Passage into Consideration, p. 347. &c. makes it unnecessary for me farther to enlarge upon it here.

3. The Word וָאֵן which is now wanting *1 Chro.* 9. 41. was omitted by some early Transcriber, as appears by its not being taken Notice of by the *Greek Translators*; but it is in the *Latin*, *Syriac*, and *Arabic Versions*; and was in the Original

ginal *Hebrew*; for the Genealogy is carry'd on from this *Abaz* y. 42. And he is mention'd as one of the Sons of *Micah*, Ch. 8. 35.

4. Five Sons of *Shem* are mentioned, *Gen.* 10. 22. and four of *Aram*. But *1 Chro.* 1. 17. all the Nine are said to be the Sons of *Shem*: It may be alledged indeed, that, Grandsons are frequently called Sons, in Scripture; yet this appears not to be the intention of the Writer of *Chronicles* here; but the difference to have been occasioned by the Omission of *וּבְנֵי אָרָם*. Since, in the *Alex.* Copy of the 70. the four last are expressly said to be the Sons of *Aram*, as in *Genesis*.

5. After the *Canaanites* *Gen.* 15. 21. the *Samaritan* Text and the *Greek* Version add the *Hittites*. And *Exod.* 3. 8, 17. they mention the *Girgashites* among the other Nations: And the *Perizzites* are added to them, *Exod.* 13. 5.—23. 23, 28. and divers other Places, where there is no mention of them in the present *Hebrew* Text.—Now, whether these words were in the Original, or whether they have been added by the Transcribers of the *Samaritan* Text, it is not easy to determine. Several Passages in that Text, which are not in the *Hebrew*, are more generally thought to be Interpolations, as *Exod.* 7. 18.—8. 4, 23.—9. 5, 19.—10. 6. &c. &c. Yet there are, who plead for the Integrity of that Text in preference to the *Hebrew*. See, on this Subject, *Kennicott's* Dissertation, p. 337 and 384. And, as there is a Collation of the *Hebrew* and *Samaritan* Texts, in the last Volume of the *English Polyglott*, the Reader may the more readily pass his own Judgment upon these different Opinions.

If

If these Instances are not sufficient to shew that Words have been omitted by the Carelessness of some Transcribers, whose Copies have been followed by the *Masorites*; there are so many more *Omissions* pointed out in the above-mentioned Dissertation, that it is needless to produce more on that Head.

SECTION XI.

AS words have been *omitted* by Transcribers, so have they, in several Places, been *added*. The former might happen through Haste or Carelessness, but other Causes must be assigned for the Latter. A Transcriber might think a Word proper to be added; or, he might find a Word in the Margin of the Copy before him, which he, therefore, introduced into the Text: But, what I think the most probable way of accounting for such a number of additional Words as are now found in the Text; is, by concluding, as I have already observed we have great Reason to do, that the Transcribers did not revise their Copies, nor erase the Words that might have casually been improperly written.

1. The Word *דו* might, as Words frequently are, be wrote twice over, *2 Sam. 6. 2.* That it was not originally so, sufficiently appears from the Antient Versions, none of which give any Intimation of its being repeated.

2. *Beth-el* is not mentioned in the *Greek Version Josb. 8. 17.* nor can we reasonably think it was in the original *Hebrew*: For, had the Men of *Beth-el* pursued, as well as the Men of *Ai*, it would most probably have been said, that they left the

Cities, and not the *City* open : and we might well expect that both the *Cities* would have been taken on the same Day, which is contrary to the account here given : and they appear to be represented as taken at two different times, *Josb.* 12. 9, 16.

It is needless to make more Remarks upon the Additions of particular Words, since we shall so largely shew afterwards, that whole Sentences, Paragraphs and Passages, are now found in the *Masorite* Text, which were not in the Original : but it was thought proper gradually to trace the Errors of Transcribers, and the Faults of the Copy, from the less to the greater ; and endeavour, by degrees, to remove the Prejudices of any of those who might have been possessed with an Opinion of the absolute Integrity of the present Text.—The Reader who is desirous to see more Instances of this kind may observe the *Interpolations* that are remarked by Mr. *Kennicott* : I now proceed to shew,

SECTION XII.

THAT Sentences and Paragraphs have been changed, added and omitted, so as to render the present Text much more different from the Original than we have yet represented it to be.

The great Importance of these Articles will justly require Proofs of the most convincing Kind to confirm Assertions, that may give an alarm to those who have looked upon every Word which they read in the Bible as an Oracle of Truth ; and may seem to countenance the Opinion of those who have been so unhappy as to look upon the Scriptures in a different Light. But I hope a sufficient

ficient Apology is already provided, § IV. for any Remarks that shall be made upon these Heads. And if the Inconsistencies which have prejudiced the Minds of Unbelievers, shall appear to be occasioned by the Changes, Additions, or Omissions which are here pointed out, or, in any other such like Passages, and, if we can, with great Probability, shew what was the Original Text, and that it was regularly consistent, the Prejudices of those who are inclined to be candid, will, by this means be removed.

1. The remarkable Difference betwixt the Prophetic Expression of the *Psalmist*, *Psal.* 40. 6. as we find it in the present Copies, and the Quotation of it by the Apostle, *Heb.* 10. 5. was impossible to be overlooked by any one who compared the Quotation with the Text referred to: And we cannot well wonder at the Embarrassment which all the Commentators find themselves under, who go about to vindicate and explain the *Hebrew* Text: “Sacrifice and Meat Offering thou didst not delight in, *אֶזְנוֹתַי בָּרִיחַ לִי* mine Ears hast thou opened.” And, after all the pains they have taken, none of them hath been able to discover the least propriety in the Antithesis of the latter part of the Sentence to the former: And this Difficulty was so great, that they seem to have overlooked some others, that must have attended the Vindication of the Text, in this View: for 1st. There is no conjunctive or disjunctive Particle between the former and latter part of the Sentence, to shew that any Antithesis was intended, which is rarely, if ever omitted in the *Hebrew*, in such Cases, and which is regularly inserted in

in all the Versions. And 2dly. It would be difficult to prove that the Verb כרה any where signifies to *open*, in the Sense they would understand it here : it signifies indeed to *open a Pit*, by digging, but how it can be properly applyed to the Ears I know not.

When the Apostle quotes this Passage of the *Psalmist*, he tells us, that *Christ* said by his Prophet, " Sacrifice and Meat Offering thou didst not delight in, σωμα δε κατηρτισω μοι, *but a Body* " *hast thou prepared me*, or provided for me." These are the express Words of the *Greek* Version in the Psalm : and can we doubt then, whether the Words of the Prophet are here properly quoted, or were there properly translated ? Especially, when internal Evidence must convince us that Words of this Import were written by the Sacred Penman : For, read the Sentence thus, the Antithesis is clear and express ; the Words are plainly intelligible ; and they fully illustrate both what went before and what comes after : " Many, " O Lord, are thy wonderful Works, and thy " Thoughts which are to us-ward ; Sacrifice and " Meat Offering thou didst not delight in ; but a " Body hast thou prepared me : Then said I, Lo ! " I come, &c." *i. e.* Thy Thoughts, O Lord, have been intent upon the Redemption of Mankind ; and though thou didst appoint Sacrifices and Offerings for thy People, yet as the Blood of Bulls and of Goats could not take away Sin, thou wast not satisfied therewith ; but thou hast prepared me a Body, by the Sacrifice whereof a full, perfect and sufficient Attonement may be made for the Sins of the whole World ; therefore I come to do thy will, O God.

The

The *Arabic* and *Ethiopic* Versions agree with the *Greek*, in rendering the words of the Psalmist in the same manner: and it was, at least, a needless attempt in *Bos* and *Grotius* to endeavour to reform the *Greek*, in such a Manner as to make it correspondent to the present *Hebrew*, by putting *ωτια* or *αυτομα* instead of *σωμα*: It would be much to our Satisfaction indeed, if we could discover from what *Hebrew* Words these Translators have given us this Version: Mr. *Pierce's* Conjecture is, that instead of אֹזְנִים it was originally אֹזְנוֹ. Here are no greater Changes of Letters than we have seen in many other instances: and the Verb כָּרָה undoubtedly signifies *To provide*, or *prepare*, and might properly be render'd by καὶ ἀρτίω. See 2 *Kin.* 6. 23.

It is a peculiar Happiness that amongst all the Passages which relate either to the Methods or means of Salvation, or which are prophetic of what the Messiah was to do, or to suffer for the Attainment of that great End, this is almost the only one that hath suffer'd any material Alteration: and in what manner this was deliver'd by the Prophet, the Apostle hath inform'd us. — I have before shewn §. IX. 1. that, by the same Authority, we are enabled to reform that Passage where the Holy Spirit spake of the Resurrection of Christ, saying, “Thou wilt not leave my Soul in
“ Hell, nor suffer *thy Holy One* to see Corruption.
“ So that, as I have observ'd §. I. we may justly
“ say, that God hath not left his word without
“ a sufficient Witness of the Authenticity thereof,
“ in those Places that demand our more particular Attention.”

2. Several Alterations which other Passages have undergone, are but of little Importance, in Comparison to these: and if we cannot discover how they were originally written; this only confirms the Proof of the Inaccuracy of Transcribers, or Translators.

We are told 1 *Kin.* 8. 65. that “*Solomon* held a Feast *seven Days*, and *seven Days*, even *fourteen Days*, and on the *eighth Day* he sent away the People.” An Account no ways consistent with that Propriety which is observable thro’ the whole Scriptures. Yet all the antient Versions render this Passage in the same manner: except that, in the *Vatican Copy* of the 70. we have an Account very consistent with it self, and what we must be inclin’d to think is agreeable to the Original. “*Solomon* held a Feast *seven Days*; and on the *eighth Day* he sent away the People.” And this I apprehend to be entirely consistent with what is said 2 *Chro.* 7. 9, 10. That after *Solomon* had dedicated the Temple, he held the Feast of Tabernacles, which began on the fifteenth Day of the seventh Month, viz. *Tizri* or *Ethanim*, 1 *Kin.* 8. 2. and which is now mark’d as the first Day of that Feast in the Jewish Calendars. See Religious Ceremonies &c. Vol. 1. p. 224. And here we are particularly inform’d that on the 23d. Day of the seventh Month (which is also mark’d in those Calendars as the octave of the Feast of Tabernacles) he sent away the People into their Tents, glad and chearful upon this happy Occasion.

3. The Accounts of the Numbers said to be slain or taken in Battle are variously given in different Books and by different Translators.

In 2 *Sam.* 8. 3. And 1 *Chro.* 18. 3. we have an Account of *David's* Victory over *Hadadexer*, or *Hadarezer*, for so differently is the Name now spelt by the change of the γ and η . And the Numbers he took are thus given us in *Samuel*, in the Text and Versions.

1700 Horse-men; and 20000 Footmen. *Heb.*
Vulg. Chald.

1000 Chariots. 7000 Horse-men. 20000 Footmen *Greek.*

1700 Chariots and 20000 Footmen. *Syr.* and *Arab.*

In the Book of *Chronicles*, where this defeat is mention'd, the *Hebrew* and the Versions agree in saying, that *David* took 1000 Chariots 7000 Horse-men, and 20000 Footmen: except that, in the *Syriac* there is no mention of the Footmen — From this View it will evidently appear, that the Accounts in both the Books were originally consistent with each other: and that the *Greek* Translators had a Copy of *Samuel* before them perfect, in this Particular. — Mr. *Kennicott* hath compar'd the Texts, p. 461. and endeavour'd to point out the Causes of the Mistakes that are now apparent: and whenever I speak of a Subject which he hath handled, I need only refer to him: for I am satisfied that no person, whose Curiosity shall induce him to read these Remarks, will have omitted giving himself the Pleasure of perusing that ingenious and learned Dissertation, which so much coincides with the first part of the Design of these Papers, in pointing out the Incorrectness of the present *Hebrew* Text.

4. In 2 *Sam.* 10. 18. and 1 *Chro.* 19. 18. we have an Account of the Defeat of the *Syrians* and

and the Numbers that were slain, in the same inconsistent manner as the former, and the variations in *Samuel* are found thus,

700 Chariots and 40000 Horsemen. *Heb. Gr.*
Lat. Châl.

700 Chariots and 4000 Horsemen. *Syr. and Arab.*
In *Chronicles* it is thus represented.

7000 Chariots and 40000 Footmen. *Heb. Gr.*
Lat. Arab.

7000 Chariots and 4000 Footmen. *Syriac.*

Here I should be inclinable to think that the *Syriac* and *Arabic* Versions, in *Samuel*, give us the best Account of what was the Original in these Passages, as they mention a great Number of Footmen besides Chariots and Horsemen, and may be nearly in Proportion to what was mention'd in the preceding Remark.

5. In 2 *Sam.* 24. 9. where we have an Account of the Numbers of the Men of *Israel* and *Judah*, that *Joab* gave up to *David*, we are told that the Men of *Israel* were 800,000, and the Men of *Judah* 500,000. In this all the Versions agree with the *Hebrew*. But when this is mention'd 1 *Chro.* 21. 5. the Men of *Israel* are said to be 1,100,000. and the Men of *Judah* 470,000. Except, that in the *Arabic* Version, the same Number is given here, as in *Samuel*. — The Reader may apply to the Commentators, who have expatiated largely upon this Subject.

6. The Price that *David* gave to *Araunab*, or *Ornan* for his Threshing-Floor whereon to build an Altar, is said to be 50 Shekels of Silver, 2 *Sam.* 24. 24. Here again, all the Versions agree with the present *Hebrew*. But when this is mention'd 1 *Chro.* 21. 25. the Price is said to be 600 She-

kels of Gold, *Heb. Gr. Lat.* The *Arabic* is 200 Shekels of Gold: but the *Syriac* is 50 Shekels as in the other Passage: And I should imagine that where there is a general Concurrence of Evidence in one Place, a single Witness in the other, might be thought sufficient, to convince us that there was originally no disagreement in the Accounts of the Sacred Historians.

I need not produce more Instances to shew that Passages have been *alter'd* in the *Hebrew* Text: Nor can stronger Arguments well be expected, to prove that we have proper Means in our Hands of restoring the genuine Text, in several of those Places that have suffer'd Alterations, from the Carelessness of Transcribers, or been otherwise corrupted.

SECTION XIII.

OMISSIONS, in the *Hebrew* Text, if they can plainly and fully be discover'd, are still a more flagrant Proof of the very great Carelessness of Transcribers: And, if in all the Copies which we have yet remaining, there are evident Marks of Omissions, whereby the Sense of Passages is left so defective, that no supposition of an Ellipsis will properly supply it; we have no other means of discovering what Words, or what sort of Words, have been omitted by the Transcribers, than from the antient Versions: But, if in those Versions we find the Sense complete, where it is now deficient in the *Hebrew*, we may justly from thence conclude, that the present Defect hath been occasion'd by the Haste or Carelessness of later Transcribers, who have omitted some Words that were in the Original and antient Copies.

1. In the Order given *Josh. 13. 7.* We find this direction, "Divide this Land for an Inheritance unto the nine Tribes, add the Half Tribe of *Manasseh*; with whom the *Reubenites* and the *Gadites* have received their Inheritance, which *Moses* gave them beyond *Jordan*." — Here is a Manifest Inconsistency:—The *Reubenites* and the *Gadites* had indeed receiv'd their inheritance beyond *Jordan*, with one Half of the Tribe of *Manasseh*; see *Numb. 32. 33. Deut. 3. 12. Josh. 22. 1.* But it was not with that Half Tribe of *Manasseh*, who received their Inheritance with the Nine Tribes on the other side of *Jordan*.—In the *Greek Version* we read it thus; "Divide this Land for an Inheritance unto the nine Tribes, and the half Tribe of *Manasseh*; from *Jordan* unto the great Sea Westward shalt thou give it; the great Sea shall be the Boundary. To the Two Tribes, and to the Half Tribe of *Manasseh*, *Moses* hath given beyond *Jordan* &c."—Now there can be little Doubt but that the 70 had a perfect Copy before them, and have properly translated the original Text of this Passage. Again,

2. In the *Greek Version* we read *1 Sam. 10. 21.* that when the Person, whom the Lord had appointed to be King over *Israel*, was sought for by Lot, the Tribe of *Benjamin* was taken; out of that Tribe, the Family of *Matri*; and when that Family was called Man by Man, *Saul* the Son of *Kish* was distinguished by Lot. — This is so agreeable to the *Hebrew* Idiom of Speech, and so exactly conformable to the Method of casting Lots, upon such an Occasion,

caſion, (See *Joſh.* 7. 16.) that tho' the preſent *Hebrew* omits the mentioning of the Family of *Ma-tri* being called Man by Man; yet there is very little Reaſon to ſuſpect that the Translators added theſe words, without finding them in the Copy they had before them.

3. The *Greek* and *Latin* Verſions have a Clause at the End of the 13th *Pſalm*: "Yea, I will "praiſe the Name of the Lord moſt Higheſt." no Remains whereof are in the preſent *Hebrew*; and yet we can give no Account why the Translators ſhould be induc'd to iſert this Sentence, unleſs they had found it in their *Hebrew* Copies.

4. There is another, of which the *Hebrew* makes no mention, at the End of the 14th Chapter of *Numbers*. "And they returned into the "Camp." This Clause is not very material, nor neceſſary to be ſuppos'd to have been in the original *Hebrew*: But, as it is now found in the *Samaritan* Text, and in the *Greek* Verſion; we may with great Probability conclude, that it was in the Original.

5. I am far from thinking that an additional Clause, in any of the Verſions, will always juſtify the ſuppoſition of a Defect in the *Hebrew*; The Translators have undoubtedly very often taken the Liberty to make Additions, with a View to explain, or illuſtrate the Text: And whether The Lord had ſaid to *Joſhua*, that after *Jacob* and his Children went down into the Land of *Egypt*, "they became a great, numerous and mighty Nation?" *Joſh.* 24. 4. or,

6. Whether it was ſaid, that when *Samſon* had taken the Doors of the Gate of *Gaza* to
the

the Top of the Hill, "he laid them there?" *Judg.* 16. 13. or,

7. Whether the Plague of Mice was mention'd? *1 Sam.* 6. 1. or,

8. Whether it was told to *Samuel*, not only, that *Saul* was gone to *Gilgal*, but also, that he was about to offer burnt Offerings? *1 Sam.* 15. 12. Let the Reader, upon examining the Passages, and comparing them with the antient Versions, pass his own Judgment. But,

9. Sometimes the Evidences that arise in Proof of Omissions, in the *Hebrew* Text, are of such a Nature, that they almost necessarily preclude any Question, whether they ought to be admitted as entirely Decisive.

Six of the *Psalms* are compos'd in an alphabetical Order, 25. 34. 111. 119. 145. divided into twenty two Portions, according to the Number of the *Hebrew* Letters. To find a Deficiency, then, in the Series of one of these *Psalms*, must, surely, convince us, that some Part of it hath been omitted by the Transcribers. And this is really the Case in the last of these *Psalms*; where that Sentence which began with the Letter γ is now wanting. This Omission was too obvious, not to be remark'd by several Commentators; especially, as the *Latin*, the *Syriac*, and the *Arabic* Versions, have here a Translation which was undoubtedly made from Copies of the *Hebrew* that were not herein defective; and from whence we may, with great Probability, conclude that the Words of the Passage omitted were these, נאמן יהוה בכל דבריו וצדיק בכל פעליו "The Lord is faithful in all his Words, and righteous

“ in all his Works;” which was the 14th Verse or Portion of this *Psalms*.

I may here take Occasion to observe, that in the 25th Psalm, the 18th verse, which according to the series of the Letters, ought to have begun with פ begins with פאה : whence we may conclude that a Word beginning with פ has been dropped. Now what is to be done in order to recover this Word? We have no *Versions* old enough to supply us with it, nor have we any MSS. that we know of, so old as these *Versions*. What then is to be done in this Case? why, the only method we can have recourse to, is to look over all the words in the *Hebrew* Concordance under the Letter ק . And here the Word קרב will present itself, which bids fairest to be the very word which has been dropped. This therefore let us substitute for it in *Italicks*, till some MSS. be found which may put it out of all doubt.

Tho' the Sentences contain'd in these Alphabetical Periods are of various Length, in different Psalms and Chapters, yet it hath been scarcely ever doubted but that they were all written according to the establish'd Rules of *Hebrew* Poetry: But, what those Rules were, none have yet been able to discover and declare in such a Manner, as to give entire Satisfaction, or obtain an universal assent to their Opinions. And this Discovery having been attempted to be made by men of so great Ability, Learning, and Judgment in Poetry, with no better success, must give us Reason to doubt, whether we shall ever be so happy as to have that Point clear'd up, which would so much contribute to the Illustration and Improvement of the *Hebrew* Text. — But, to return

return to the Subject in Hand, and give another Instance of a large and almost unquestionable Omission in the *Hebrew* Text.

10. In *Rom. 3. 13*, *St. Paul* cites a Passage from the Scriptures of the old Testament in these Words; “ Their Throat is an open Sepulchre; “ with their Tongues they have deceived; the “ Poison of Asps is under their Lips; their “ Mouth is full of Cursing and Bitterness; their “ Feet are swift to shed Blood: Destruction and “ Unhappiness are in their Ways, and the Way “ of Peace they have not known; there is no “ Fear of God before their Eyes.” — Now, in the printed *Hebrew* Copies, there is no such Passage to be met with. What must we say then? Did *St. Paul* quote, from the Scriptures of the Old Testament, what was not in those Scriptures? Does he say, “ As it was written;” whereas it was not written? God forbid! Did *St. Paul* compose this Passage from unconnected Places, and different Books of Scripture; and therefore say, “ As it is written? This is what those, who plead for the Integrity of the *Hebrew* Text, have been oblig’d to suppose, and assert: But this Manner of quoting is so different from that of our Saviour and his Apostles, in all the other Parts of the New Testament, that I cannot think there are Grounds sufficient for subscribing to that Opinion. A Suspicion of a Defect, in the *Hebrew* Bible, must have arisen in the Minds of many, upon this Occasion: and more than a Suspicion would readily be admitted by some of those who observ’d, that in the *Vatican* Copy of the *Greek* Version, and in the *Vulgar Latin*, this Passage was found in its full extent in the

5th and following Verses of the 14th *Psalms*: and they would be still the more confirm'd in this Opinion, upon taking Notice that the Apostle does not begin his Quotation at the 5th Verse, but at the 2d; and carries it on in the same Manner as we now find it in those Versions: from whence it is evident, that either those Versions were made from *Hebrew* Copies, in which this Passage was in the same state as we find it quoted; or, that the latter Part of it was added, either by the Translators, or by some Transcribers of the Versions, in accommodation to the Quotation of the Apostle. Any Proof of the latter supposition, will scarcely be attempted: in the *Alexandrian* Copy, indeed, this Passage is wanting: from whence we may well conclude, that it was omitted in the *Hebrew* Copy from whence that Version was made: for I am very inclinable to think, that the *Vatican* and *Alexandrian* are Copies of two different Versions of the *Hebrew* Text; and whoever observes, that there is scarcely a Chapter in the whole Bible, wherein there are not different readings in these two Copies, and some of them of such a Nature, as cannot well otherwise be accounted for; will be ready to subscribe to this opinion; and be convinc'd, that in antient Times, the *Hebrew* Copies greatly differ'd from each other; and consequently, that some of them much varied from the Autographon of the sacred Penmen.

It is observable, that the Quotations in the New Testament appear to have been taken from the *Greek* Version, rather than from the original *Hebrew*; as the very Words of that Version are frequently made use of by the Apostles; particu-
lary

larly in this Passage, which is exactly the same, except that the preposition *υπο* is not before *τα χειλη* in the *Vatican*, but probably omitted thro' the Carelessness of the Transcriber. This must give the greatest Sanction possible to the Authority of this Version; and upon that Account I cannot scruple to conclude, that from hence we have as clear a Proof as can well be given, of a manifest and remarkable Omission in the present *Hebrew* Text, which appears to have been perfect, in this particular, at the Time when the Version was made. And this, added to the foregoing Observations, may be sufficient to justify the general Remark,— That there are several material *Omissions* in the present *Masorete* Text.

SECTION XIV.

THE *Interpolations* that shall appear to have been introduc'd into, or added to the original Sacred Text, must be ascrib'd to different Causes from those which we have assign'd for the other Mistakes or Corruptions which we find in it. — Interpolations could not be occasioned by haste or carelessness, or for want of a Revival of the Copies; nor, indeed, could a Copy that was intended to be exact, well admit of them. Errors of other sorts, such as are above-mention'd, they were all liable to, tho' they might intend to be exact: But, in taking a Copy, a Transcriber might aim at Improvement, or add such Notes, as he might think proper for the Illustration of the Text: and, in that case, it might be customary in former Times to put such Notes into the Text, and not into the Margin, as we now do. Or, what might be put into the Margin of one Copy, might

might be inserted in the Text of that which was taken from it. And we may well judge, that a Jewish Reader or a Transcriber might be inclin'd to add such marginal Notes; since there were several Books amongst them which treated upon the same Subjects as the Historical Books of the Old Testament, and which were held in very high Esteem, tho' they were not admitted into the Canon: The Books of *Nathan*, *Iddo*, *Abijah*, *Semaiah* and *Jehu*; the Book of the Wars of the Lord, and the Sayings of the Seers and others are spoken of, *Numb.* 21. 14. *Josh.* 10. 13. 1 *Sam.* 10. 25. 2 *Sam.* 1. 18. 1 *King.* 4. 32. 1 *Chro.* 27. 24. 29. 29. 2 *Chro.* 9. 29.—12. 15.—20. 34.—33. 19. And it is neither improbable to suppose, nor improper to admit, that the Sacred Historians might sometimes refer to Books that were before written; and where they had not done it, a Transcriber, who was acquainted with a similar Passage in another Author of esteem, might judge it proper to mention it.

1. Of the first Sort I take *Numb.* 21. 14. to be, as it is probable that an authentic Account was kept of the Wars of the Lord, as here mention'd in the *Hebrew*, and all the Versions. But,

2. Whether the Book of *Jasher*, spoken of *Josh.* 10. 13, was not introduc'd by a Transcriber, may admit a Doubt; since there is no Intimation of any Reference to it in the *Greek* Version, nor in the *Chaldee* Paraphrase. That there was a Book called *Sepher hajashar* will not be doubted, as it is taken Notice of in all the Versions of 2 *Sam.* 1. 18. But whether those Words, in both these Places, really mean, *the Book of Jasher*, or, *the Book of the*

the upright one, or, *the authentic Copy*, I shall submit to the Reader's judgment: 'Tis only here mention'd, to observe, that there may be some probability of an Interpolation in the *Hebrew Text*, and that it is neither very material nor unaccountable.

3. Upon any other Supposition, we could not well account for the mention of the Return into the Camp at *Gilgal*, *Josh. 10. 15.* *Joshua* had set out of *Gilgal* to relieve *Gibeon*, and when he had met with such remarkable Success there, he proceeded to over-run the neighbouring Country; and after taking several Cities, we are told *ŷ. 43.* That *Joshua* returned, and all *Israel* with him, to the Camp at *Gilgal*; the Words in the *Hebrew Text* are the very same *ŷ. 15;* and *ŷ. 43.* But there is not the least probability that it was so mention'd originally, verse 15. on the contrary, we are told *ŷ. 21.* "That after the total defeat of the five Kings, all the People returned to the Camp to *Joshua* at *Makkedah* in Peace. — From hence there are Grounds sufficient to induce us to conclude that these Words, " *And Joshua returned &c. ŷ. 15.* are interpolated. And, how this Interpolation was occasion'd, we may offer a probable Conjecture. The Sentiment, and the two last Words of the Sentence in both *ŷ. 14.* and *ŷ. 42.* are exactly the same *נלחם לישראל* : after which Words in the 42d *ŷ.* a Transcriber might write the Words of *ŷ. 43.* in the 15th : And then, observing his Error, return, and proceed to *ŷ. 16. &c.* But, (according to what we have observ'd to have been a general Practice with the Jewish Writers,) neglecting to erase, what he had thus improperly writ-

written, the Fault must be carry'd into the Copies from thence taken, and so continues to this Day. — But these words are taken no Notice of in the *Greek Version*: from whence it is probable, that this mistake was not made, when that Version was taken, or, not in that Copy it was taken from.

4. For the same Reason we may conclude, that the 33d v. of the 13th Ch. of *Joshua* was not in the Original, as it is not render'd by the 70. But that, singly, is too weak an Argument whereby to charge an Interpolation upon the *Hebrew Text*: for, tho' what is here said be unnecessary, as having been mention'd v. 14. and several other Places; yet, as Repetitions are not uncommon, one might be made here, and omitted by the 70 Interpreters as superfluous.

5. No wonder the Commentators are so prolix and various in their Notes on 1 *Sam.* 13. 1. “*Saul* reigned one year, and when he had reigned two years over *Israel* &c.” for it is, doubtless, an inextricable Difficulty, taking the *Hebrew* in its present State; for the literal Version of it is, “*Saul* was a year old when he began to reign, and he reigned two years over *Israel*.” compare 2 *Kin.* 16. 2.—18. 2.—21. 1, 19.—22. 1. &c. —I am inform'd, that there is a Fragment of a *Greek Version* of this Place, which saith, that *Saul* was 30 Years old; but in the common Editions of the 70, this verse is entirely omitted: If it was not in the *Hebrew Copy* before those Translators, it was necessary to omit it: and if it was there in it's present State, it was proper; because no rational Version could be given of it; And as there is

is no want of a proper Connection of the Parts of the History, when this is left out, there is the greatest Probability that these unaccountable Words, have some how unaccountably been admitted into the Text.

6. In the 22d Ch. of *1 Kin.* four verses are omitted in the *Vatican Copy*; from *ψ. 45.* to *ψ. 50.* *(wise Bible)* and, it may be thought, that they were not in the original *Hebrew*: because, omitting them, the Style is exactly conformable to the other Passages in this Book, where the last Actions, and Death of a King are spoken of. See *1 Kin.* 16. 27.—24. 40. *2 Kin.* 10. 34.—14. 28.—15. 21.—16. 19. &c. Besides, what is here said, is not altogether consistent with the Account of *Jehoshaphat's* Designs, mention'd *2 Chro.* 20. 35. &c.

7. In the 10th Ch. of *Jeremiah*, the 6th, 7th, 8th, and 10th verses are omitted in the *Greek Versions*: As are also the 10th and 11th verses of the 30th Chapter: As is one Half of the 33d Chapter, from the 13th verse: And from the 44th to the 50th verse of the 51st Chapter: And from the 27th to the 31st of the 52d. And, I should have mention'd, in their Place, the four first verses of the 17th Chapter. I presume not to say, or to give it as my Opinion, that these Passages are Interpolations in the *Hebrew Copies*: but, when speaking upon this Subject, thought it proper to lay them before the Reader, to give him an opportunity of examining what Grounds there may be for such an Opinion. But,

8. As we have taken notice of several Passages that carry evident Marks of Interpolation, I shall consider at large a part of *David's History*, which, from

from this Cause, appears to me to be very incorrect and inconsistent. It is that contained in the 17th and 18th Chap. of the first Book of *Sam.* Where an account is given of *David's* coming to the Camp, when *Goliath*, the Champion of the *Philistines*, was giving a Defiance to all the Servants of *Saul*; — Of *David's* undertaking to fight with him; and of *Saul's* Conversation and Behaviour upon that Occasion. This Account is contained in 88 Verses, according to the present Division of the *Hebrew*; 39 of which appear to have been Interpolated, and others to have been so much altered, as to introduce such Inconsistencies as must surprise every careful and judicious Reader.

Had every Version of the *Hebrew* Text agreed to give us a Translation of this Passage, as we now find it; the attempts of clearing it from its Embarrassments would have been attended with very great Difficulties; but, as in several other Cases before mentioned, so here, the providence of God seems to have so far secured the Credit of those, who were appointed to be the Penmen of the Oracles of Truth, that the Defence of their original Records may be undertaken upon good Grounds, and supported by sufficient Evidence. For, we are now, happily, in Possession of an Antient Version of these two Chapters, which appears to have been made from an *Hebrew* Copy which had none of those 39 Verses, which are here supposed to have been Interpolated; nor was similar to what we have at present, in those Places which are here supposed to have been altered. This Version is found in the *Vatican* Copy of the 70; which, whoever reads and considers, will find
the

the Accounts, there given, regular, consistent and probable. It will be proper, therefore, to examine the several Parts where such Alterations are supposed to have been made, in the *Hebrew* Text; in order to produce such other external or internal Evidence as shall be necessary to support the charge of Interpolation; which ought not to be laid merely upon the Authority of any single Version.

(1.) The first Passage, which is not translated in the *Vatican* Copy of the *Greek* Version, is, from the 11th to the 32d Verse of the 17th Chapter, wherein we have an Account, 1st, Of *David's* being sent to the Camp to visit his Brethren: 2^{dly}, Of his Conversation with the Men of *Israel*, relating to *Goliath's* Challenge, and their informing him of the Premium *Saul* had offered to any one that should accept it and come off victorious: 3^{dly}, Of *Eliab's* remarkable Behaviour to his Brother *David*, upon his making this Enquiry: and 4^{tly}, Of *Saul's* being made acquainted with what *David* had said upon this Occasion.

It is obvious to remark upon this Passage, 1st. that after *David* had been of so much Service to the King, in causing the evil Spirit to depart from him: after its being recorded how greatly *Saul* loved him, and that he had made him his Armour-bearer: after the King had sent to *Jesse*, to signify his Intention of keeping his Son with him: all which are particularly mentioned, in the latter Part of the preceding Chapter: The account of his keeping his Father's Sheep, afterwards, and being sent to his Brethren upon this Occasion, must appear to be somewhat improbable.

2^{dly}.

2dly. That what is here said of the Premium that *Saul* had offered, to him who should conquer the *Philistine*, is not well consistent with the Accounts afterwards given; of which we shall have occasion to take particular Notice. 3dly. That *Eliab's* Behaviour, as here represented, is not only remarkable, but unaccountable and absurd. And 4thly. That the Enquiries of a young Man, who is not said to have declared any Intentions of accepting the Challenge of the *Philistine*, would scarcely have been related to the King.— But now, if this Passage be supposed to have been Interpolated, we must see how the Connection stands, upon its being omitted.

§. 11. “ When *Saul*, and all *Israel*, heard these Words of the *Philistine*, they were dismayed, and greatly afraid.

§. 32. “ Then *David* said unto *Saul*, Let no Man’s Heart fail because of him; thy Servant will go and fight with this *Philistine*.”

No Connection can be more proper: and, in this View, *David* is represented as being, at that time, an Attendant upon the King: and, when we had been told, just before, 16. 21. That *Saul* had made him his Armour-bearer, we might justly expect to find him with him, when the Battle was set in Array. 17. 2. — In this Connection, *David* is also represented, as fully answering the Character before given of him; “ A mighty valiant Man, and a Man of War:” 16. 18. and ready to fight with the *Giant* upon the first Proposal: (for, the Account of the *Philistine's* presenting himself forty Days, is in the Passage here supposed to have been Interpolated, 17. 16.) I shall

shall leave it to the critical *Hebrew* Reader to make what particular Remarks he may think proper, in respect to the Style, and manner of Expression, in these 21 Verses, and let *Jesse go for an old Man, amongst men, in the Days of Saul, &c.*

(2.) The next Passage omitted in the *Vatican* Copy, is the 50th Verse of Chap. 17. which is a sort of a Recapitulation, that is entirely needless: the Sense is complete, and the Connection regular, without it. The Connection, in the *Vatican* Copy, stands thus;

vs. 49. "The *Philistine* fell upon his Face to
"the Earth.

vs. 51. "And *David* ran and stood upon him,
"and took his Sword, &c."

When this is mentioned, was it at all necessary, was it at all proper, to say, in the preceeding Verse, that there was no Sword in the Hand of *David*; after the particulars of his Accoutrements had been given us in the 40th Verse? And when we are told in the 39th, That after he had girded on his Sword upon his Armour and assayed to go, finding them inconvenient, he put them off from him?

(3.) From the 54th Verse of the 17th Chap. to the 6th of the 18th, we have an Account, 1st. That when *Saul* saw *David* go forth against the *Philistine*, neither He, nor *Abner*, the Captain of the Host, knew who the young Man was. 2^{dly}. That *Jonathan*, *Saul's* Son, instantaneously conceived a violent Affection for him, loved him as his own Soul, and stript himself of all his Armour, and his Garments, to give them to *David*. And 3^{dly}. That *Saul* set him over his Men of War. Accounts,

counts, which, when examined, will neither appear probable, nor consistent with the other Parts of this History. For 1st. I have already had Occasion to observe, that *David's* first introduction to *Saul* is represented to have been upon Account of his being a skilful Musician: and that he had so far gained upon *Saul's* affections, that he had made him his Armour-Bearer, and advanced him to a Post, that required his frequent Attendance upon the King's Person: and 2^{dly}. That *Saul* knew whose Son this youth was, because he had sent to *Jesse*, to let him know that his Son had found Favour in his Sight.—3^{dly}. That *Saul* should so readily permit a Youth, that was unknown to him, to accept the Challenge of *Goliath*, and risque the Fate of all *Israel* upon his Success, according to the Terms the *Giant* had proposed, 17.9. will either not easily gain Credit, or will be looked upon as a remarkable instance of Rashness and Indiscretion in the King of *Israel*.—4^{thly}. To suppose this to have been the first introduction of *David* to the King and Court, must make the Account here given of *Jonathan's* Affection to him, and his manner of expressing it, appear very extraordinary.—Admitting him to have been in the Family before; an Officer, in high Esteem with the King; and who had, upon other Occasions, shewn himself to be “a mighty valiant Man, “and prudent in Matters, and a comely Person, “and one favoured of the Lord;” as he is represented, 16.18. these shew the Grounds of *Jonathan's* Regard for him; and well account for that Affection of his towards *David*, mentioned in other Places, and in a different Manner. See 19.2.
and

and 20.17. — 5thly. How are we to understand those words, “And *Saul* set him over the Men of War?” To take them in their full Extent, we must suppose the Command to be taken away from *Abner*, and *David* made Captain of the Host. But, on the contrary, we find *Abner* at *Saul*’s Side, 20.25. and mentioned as still being Captain of the Host, 26.5. Besides, we are informed, that immediately upon the Return from the Slaughter of the *Philistine*, *Saul* conceived a Jealousy against *David*, upon the Womens ascribing more Merit and Honour to him, than they had done to the King, 18.8. Is it therefore to be imagined, that he would, at that Time, invest him with so much Power and Authority? On the contrary, we are told, 18.13. That “*Saul* removed him from him, and made him Captain over a Thousand.” And, on the whole, I am persuaded, that these nine Verses have been interpolated; there are no Traces of them in the *Vatican* Copy of the *Greek* Version; and, leaving them out, the Connection is entire, and the whole account altogether probable and consistent:

17.54. “And *David* took the Head of the *Philistine*, and brought it to *Jerusalem*; and he put his Armour in his Tent.

18.6. And as they came, when *David* was returned from the Slaughter of the *Philistine*, the Women came out of all the Cities of *Israel*, &c.”

(4.) In the 9th Verse of the 18th Chap. we are told, that *Saul* eyed *David* from that Day and forward, expressed by the Word ׁוּ, no where else used in the *Hebrew* Language, in that Sense.—

In the 10th and 11th, That an evil Spirit came upon *Saul*, and enabled him to prophesy: that while *David* was playing, to dispossess the evil Spirit, *Saul* cast a Javelin at him to smite him to the Wall: and that *David* avoided out of his Presence, twice. — And in the 12th, That the Lord was with *David*, and was departed from *Saul*. Now, either there was an antient *Hebrew* Copy, wherein there were no such Expressions as these; or, they were omitted by the Translator, or Transcriber, of the *Greek*, in the *Vatican* Copy: for there the Connection stands thus,

18.8. “ And *Saul* said, They have ascribed
“ unto *David* ten thousands, and to me they have
“ ascribed but thousands.

12. “ And *Saul* was afraid of *David*.

13. “ Therefore *Saul* removed him from him;
“ and made him Captain over a Thousand, &c.”

Here the Connection is clear; and *Saul*'s Conduct represented to be such as might naturally be expected. But, there would be some Difficulty in endeavouring to make it appear consistent; should we suppose that *Saul*, after he had made two Attempts to slay *David*, should immediately give him the Command of a thousand Men, or advance him to any Post of Honour. The Truth seems to be; That *Saul* had yet thrown no Javelin at him; nor did it, till after some other Attempts to destroy him had proved ineffectual: [See 19.9.] And, That the antient and original *Hebrew* Copies contained no more than what we find translated in the *Vatican*.

(5.) The next Paragraph omitted in the *Vatican* Copy, is contained in the 17th, 18th, and 19th
Verses

Verſes of this Chapter. In which we have an Account, 1^{ſt}. Of a Propoſal made by *Saul* to *David* to give him his eldeſt Daughter *Merab* to Wife; and, at the ſame Time, encouraging him to Valour, in Hopes that he might fall by the Hands of the *Philiftines*. 2^{dly}. Of *David*'s modeſtly declining the Honour of being the King's Son in Law. And 3^{dly}. That, when this Marriage ſeemed, on all Parts, to be concluded upon, *Merab* was given to *Adriel* the *Meholathite* to Wife. — The Inconſiſtencies that muſt ariſe from ſuppoſing this, and the other Paſſages we have been examining, to be any part of the original Text, will be evident to every attentive Reader. For, 1^{ſt}. We are told, 17.25. That, when *Goliath* had given a Deſiance to the Men of *Iſrael*, *Saul* had offered to give his Daughter, with great Riches, to any one who ſhould kill him, and take away the Reproach from *Iſrael*: And this is repreſented as one of the Motives, that induced *David* to undertake to fight with the *Philiftine*. We might, therefore, juſtly have expected an account of the Celebration of thoſe Nuptials, ſoon after *David* was returned victorious from the Slaughter of him. Here, no notice is taken of *David*'s having any ſuch Expectations; but that, when *Saul* offered him his Daughter, upon Motives unknown to *David*, the young Man was greatly ſurpriſed at the Propoſal.—2^{dly}. We are authentically informed, 18.20. That *Michal*, *Saul*'s youngeſt Daughter, fell in Love with *David*; and that, when the King was informed of it, he conſented to the Match, upon Condition of *David*'s undertaking an Enterprize attended with the utmoſt Danger, and wherein he

fully expected that he must be cut off. — 3dly. We are again authentically informed, 2 *Sam.* 21.8. That *Michal*, *Saul's* youngest Daughter, after she had been married to *David*, was given to *Adriel* the *Mekolathite*, by whom she had five Sons. Is it probable, therefore, that *Merab* was given to the same Person to Wife? There are no Foundations for such charges of Inconsistencies and Improbabilities, in the Text of the *Vatican* Copy: There we have no mention of *Saul's* offering his Daughter to the Man, who should kill the Champion of the *Philistines*; no mention of his offering his eldest Daughter to *David*, afterwards, and upon other Motives; and, no mention of *Merab's* being given to *Adriel* to Wife. Rejecting, therefore, these three Verses, as no part of the original Text, the Connection stands thus, and the Account is thus given;

18. 16. “ All *Israel* and *Judah* loved *David*,
“ because he went out and came in before them.

20. “ And *Michal*, *Saul's* Daughter, loved *David*:
“ and they told *Saul*; and the thing pleased him.

21. “ And *Saul* said, I will give him her, that
“ she may be a Snare unto him; and that the
“ Hands of the *Philistines* may be against him.”

The *Hebrew* proceeds, “ Wherefore *Saul* said
“ unto *David*, Thou shalt this Day be my Son in
“ Law in the twain.” Which words seem to have been added, to give Countenance to the other before-mentioned interpolated Passage, inserted between the 16th and 20th Verses.

(6.) From the last mentioned Words, in the 21st Verse, there is a Reference, in the Margin of our

our larger Bibles, to *ſ. 26.* where the Words referred to are, “ And the Days were not expired.” From whence we learn, that, as our Translators have given us a Version of the whole of what is contained in the present *Hebrew Text*; so those who inserted this Reference concluded, that in this 26th Verse there was a Reference to something similar to what is mentioned in the Case of *Jacob*, with *Leah* and *Rachel*, *Gen. 29. 27.* Where *Laban* says, after he had fraudulently given to *Jacob* his eldest Daughter, “ Fulfill her Week, and “ we will give thee the other also :” And, that the Days were not yet expired, wherein *Saul* could properly give his second Daughter to *David*, after the Promise of the Elder. — But, besides taking notice, that the meaning of the Words in this 26th Verse, may be interpreted in a different Manner, and that they have been so, by the Critics and Commentators; we may observe, that they are not at all translated in the *Vatican Copy*; which we have hitherto looked upon as the genuine Translation of this Part of *David's* History. However, whether that be universally allowed, or no, it is very remarkable that the Omissions, and Alterations therein, are of such a Nature, as fully to clear the whole Passage from all manner of Inconsistencies, Improbabilities, Difficulties and Obscurities.

(7.) The Message *Saul* sent to *David*, to signify to him upon what Conditions he would consent to his Marriage with his Daughter *Michal*, was, *18. 25.* “ The King desireth not any Dowry, “ but an *Hundred* Foreskins of the *Philistines.*” Now, the *Hebrew Text* tells us, *ſ. 27.* “ That

“ *David* arose and went, he and his Men, and
 “ slew of the Philistines *two Hundred* Men; and
 “ *David* brought their Foreskins, and they gave
 “ them in full Tale unto the King.” And this is
 rendered, *verbatim*, in the *Syriac* and *Arabic* Ver-
 sions, in the *Vulgar Latin*, and the *Chaldee* Para-
 phrase. The number of the *Philistines* that *David*
 and his Men slew, is not mentioned in the *Alex-
 andrian* Copy of the *Greek* Version; but in the
Vatican it is said to be *one Hundred*, according to
 the Terms *Saul* had prescribed. And, when *Da-
 vid* mentioned this Affair to *Ishbosheth*, by his
 Messengers, 2 *Sam.* 3. 14. The *Hebrew*, the *Greek*,
 the *Latin*, and the *Chaldee* agree, in telling us
 that he said, “ Deliver me my Wife *Michal*,
 “ whom I espoused to me for *an Hundred* Fore-
 “ skins of the *Philistines*.” The *Syriac* and *Arabic*
 Versions, in this Place, say *two Hundred*. If there-
 fore, we suppose these to be faithful Versions of
 the *Hebrew* Copies the Translators had before
 them, we must be convinced that, in antient
 Times, some *Hebrew* Copies differed from others;
 that the *Alexandrian* and *Vatican* Versions were
 made from two different Copies: and that the
Syriac and *Arabic* are not always conformable,
 either to the 70 Version, or to the present *Hebrew*
 Text. And in such Cases as these, what was,
 most probably, the Account in the original Text
 of Scripture, we may indeed pass our own Judge-
 ments, but must not take upon us to determine.

(8.) The *Hebrew* of the 28th and 29th Verses
 of this Chapter, as indeed of all the Passages be-
 fore mentioned, is rightly rendered in our Ver-
 sion, “ And *Saul* saw, and knew, that the Lord
 “ was

“ was with *David*, and that *Michal*, *Saul*’s Daughter, loved him : and *Saul* was yet the more afraid of *David*.” And thus it is rendered by the *Latin*, *Syriac*, *Arabic* and *Chaldee* Translators : But, in the *Greek* Version, according to both the *Alexandrian* and *Vatican* Copies, we are given to understand, either that the Translators found in the Copies before them, “ And that all *Israel* loved *David*,” instead of, “ And that *Michal*, *Saul*’s Daughter loved *David* :” or, that they varied from their Copies in this Particular. Now, there does not appear to be any Reason, that should tempt them to make such an Alteration. *Michal*’s Love to *David* had, indeed, before been mentioned, *x. 20.* but such a Repetition could not be looked upon as any great Impropriety : and it is there said, that it pleased *Saul* well ; but, then we are told that it pleased him, because he thought it would give him an Opportunity to have *David* destroyed by the Hands of the *Philistines*. *Michal*’s Love to *David* might farther raise *Saul*’s Jealousy ; as it would increase *David*’s Popularity, and engage *Michal* to do all she could to preserve him : but yet, if we read here, that *Saul* now perceived, that “ all *Israel* loved him,” we cannot but see the Cause of *Saul*’s Jealousy greatly and justly heightened ; as his Sentiments towards *David* must now be generally known among the People : and therefore, upon this Authority we may be induced to think, that the Sacred Historian did really mention both the former Cause, and this Aggravation of his Jealousy ; which prompted him to a more speedy and determined Resolution to destroy him. But, though
the

the *Alexandrian* and *Vatican* Copies agree in this particular, yet they immediately again vary; and the *Alexandrian*, in other Respects, gives a Version of the three last Verses of this Chapter, conformable to our *English* one: whereas the *Vatican* represents the Conclusion of this Chapter, and its Connection with the following one, in this manner:

18.28. “ And *Saul* saw, and knew, that the
“ Lord was with *David*, and that all *Israel* loved
“ him.

29. “ And *Saul* was yet the more afraid of
“ *David*.

19. 1. “ And *Saul* spake unto *Jonathan* his Son,
“ and to all his Servants, that they should kill
“ *David*, &c.”

I have been the more particular in examining the Difference there is between the present *Hebrew* Text and this antient Version, in the several Parts of these two Chapters; because, from hence, it is but too apparent, that either the *Hebrew* Text was originally inconsistent; or, that the printed Text is not conformable to what the Original was; for, it would be, I think, but with ill Success, that any one should go about to defend the Truth, Consistency or Probability of the whole of the present *Hebrew*. To suppose it then to be the Original, is laying our selves under a Difficulty we are not able to remove; if we would vindicate the Character of the Writer of this Account of *David*, as that of an able and faithful Historian: and, to suppose it to have been altered, or interpolated, without good grounds, would be altogether unjustifiable: but, this is not supposed but upon good Grounds. We are yet in Possession
of

of the Copy of a Version, that is generally thought to have been written about twelve hundred Years ago : and whether that Copy in the *Vatican* be the Version itself, or taken from a former Copy, 'tis in vain to enquire : on either Supposition, it was written, according to the Date generally asserted unto it, before any of the *Hebrew* MS. Copies we have at present discovered, were subsisting : and which were made the Standard by the *Masorites*. An antient Copy might be different from the modern ones ; the *Vatican* Copy, if it is a faithful Version, was taken from an *Hebrew* Text, in all respects consistent : And can there well be an Argument, depending upon Probability only, that can be better supported, in the Proof of any Interpolations whatever, than this which we have introduced, in Order to prove, that the original and antient *Hebrew* Copies were, in these Chapters, altogether as consistent as the Version in the *Vatican* Copy appears to be ; and for that very Reason, because that is a Version of the original and genuine Text ? — When, or by whom, such Variations might be introduced into the Text, as we find at present, it may be impossible for ever, to discover : It was before some of the *Greek* Versions were taken ; for we find a Translation of all those Passages that are here supposed to have been interpolated, in the *Alexandrian* MS. which hath Advocates, who plead as high a Claim of Antiquity and Authority for it, as is claimed for the *Vatican*. And its Antiquity may be as great ; and yet that Version taken from a faulty *Hebrew* Copy : Neither the *Alexandrian*, nor *Vatican* Copy are probably Originals of the Versions : The *Hebrew* Text was in the same State

State it is now, when the other *Greek* Versions we have in the *Aldine*, or *Complutensian* Editions, were made; and also, in those Copies which the *Latin*, *Chaldee* and *Arabic* Translators had before them: It was in the same State, when the Points and the *Keris* were added; which is evident from the *Keris* being found upon Chap. 17. 23. and 18. 1, 9. This is, occasionally, an additional Argument, to confirm what is said in § v. that the Points are no original Part of the Language; and that they, and the *Keris*, were added together, not till such time as the *Hebrew* Text was much in the same State as we have it from the *Masorites*. And, if it may be supposed, if it be allowed, to be probable, that there were more antient Copies of the *Hebrew*, that were conformable to what we find in the *Vatican* Version; it may justly be concluded, that they were conformable to the original Autographon: and the consequence will be, a sufficient Vindication of the original Sacred Text, from the charge of Inaccuracy, Inconsistency, Improbability or Contradiction, in this part of *David's* History.

Thus, I apprehend, I have laid before the Reader a sufficient number of Proofs, to support the Truth of the several Parts of my *first* General Remark, viz. "That the present *Masorete* Copy of the *Old Testament*, is, in many Places, different from the original *Hebrew* Text: that some Letters, and some Words, some Sentences, and some Paragraphs have been changed, some added, and some omitted." And, yet at the same time, I have vindicated the original Scriptures from the Charge of any want of Correctness, in the several Passages here mentioned, by pointing out the Causes of the present Errors of the Text.

SECTION XV.

LET us now proceed to the *second* General Remark ; and endeavour to shew, “ That
“ many of the Inconsistencies, Improprieties, and
“ Obscurities, which occur to an attentive Reader
“ of any of the Versions, antient or modern, are
“ occasioned by the Translator’s misunderstanding
“ the true Import of several *Hebrew* Words and
“ Phrases.” The consequence of the Proof of this, will be, shewing the Benefit and Expediency of a more correct and intelligible Translation of the *Bible*. For, if the *English* Translators should not rightly have understood the Force of the *Hebrew* Expressions ; or if they should have implicitly followed any of the antient Versions, as thinking they had given the true Sense of the Original, when they really had not done so ; the Translation must be so far imperfect, as not to convey to the Reader the exact Idea of what the Sacred Writer intended. And it will appear, that it is scarcely to be expected, that any Version should be so correct, as not to leave Room for considerable Amendments. For,

It will, in general, be readily allowed, *1st*. That the precise Meaning of several Words and Phrases in any Language cannot be conveyed into, and expressed by another, without a Periphrasis. *2^{dly}*. That in all Languages there are Words so equivocal, that a Translator may be very liable to mistake the Sense they were intended to be used in, in some particular Passages. And *3^{dly}*. That Metaphors, Allegories, and Allusions to well known Facts and Customs, render many Passages, in all Books

Books and Languages, obscure to a foreign Reader. These are known to make it somewhat difficult fully to comprehend the meaning of a foreign Author, though he writes correctly in a modern and a living Language. But, when a Translator comes to render a dead one, these Difficulties increase, in proportion to the Time of its Death; the Difference of the Idioms of the Languages translated from, and into; and the Difference of the Customs and Manners alluded to; from those that are now known, or used.—All these Difficulties meet a Man, in their full Force, who undertakes to translate the Scriptures of the *Old Testament*; and make a reasonable Apology for some Errors and Obscurities in every Version: and they are, some of them, of such a Nature, that all the Learning and Sagacity of Critics may not be able to surmount them. For instance;

1. In what sense *Moses* intended to express himself to *Pharaoh*, *Exod.* 8. 9. where the Text tells us that he said *התפאר עלי*, hath been much controverted. Vide *Pole* in loc. To take these Words in the Sense they are used, *Judg.* 7. 2. and *Isa.* 10. 15. and translate them as we do, “Glory over me,” may give room for a variety of Conjectures: but, I am of Opinion, that no Conjecture can be right; because I think this was not the Expression of *Moses*; but that *Le Clerc* justly concludes, that instead of *התפאר*, he said *התבאר*; and that, from thence, it is properly rendered, in all the antient Versions, *say, tell*, or *fix the Time*, when I shall intreat for thee.

2. We are told, 2 *Kings* 16. 18. that “*Abaz* turned the Covert for the Sabbath from the House
“ of

“ of the Lord, for the King of *Affyria*.” We know not, indeed, how better to translate, מִוֶּסֶךְ הַשֶּׁבֶת. Some part of the Building, or Furniture of the Temple seems to be referred to: but the Expression conveys not a more distinct Idea to us, than the mention of *Henry the VII. Chapel*, in *Westminster Abby*, would to a *Chinese*, without any farther Account or Description of it.

3. In *Hab. 3. 9.* we read of the *Oaths of the Tribes*, but can affix no meaning to it: and it is to little purpose to consult the Commentators. The *Syriac* Version seems to have been made from Words somewhat similar to שְׁבָעוֹת מָטוֹת; but I shall not presume to offer at an Emendation of the Text upon that Authority. The Sense of the Passage is clear and connected, in that Version, where we read, “ Thine Arrows shall be “ satisfied, according to thy glorious Command:” instead of, “ The Oaths of the Tribes, the Word, “ *Selah*:” which is the literal Version of the present *Hebrew*, and altogether unintelligible. — But, in order to shew the expediency of a more correct and intelligible Translation of the *Old Testament*, it will be proper to point out the Causes of the Obscurities and Mistakes in the Versions; and, as they are of several Sorts, to exhibit them under several Heads.

SECTION XVI.

THE true Sense and Meaning of Words that are but once, or very rarely, used in a dead Language, must be discovered, either from their Derivation from some particular Radix; or from the Import of the Passage, which leaves us
no

no room to doubt of the Sense of the Word, which is necessary to complete the Context. — But where neither the Derivation, nor the Context thus clearly determine the Sense of the Word, every Translator may think himself at Liberty to indulge his own Conjectures; unless he judges it necessary to render it according to the antient Versions: and yet, in some Cases where they do not agree, he must be determined by his own Choice, which to follow. Thus,

1. The Acclamation, with which *Joseph* was saluted, when he was made Governor over the Land of *Egypt*, is one of the Scripture $\alpha\pi\alpha\lambda\lambda\lambda\epsilon\sigma\omicron\mu\epsilon\nu\alpha$, אברך; neither the Derivation, nor the Context can fix the meaning of the Word: we find it rendered, “*Bow the Knee; Tender Father; Father of the King; and President:*” from whence it appears to be most probable, that this was a Title of Respect, given in the *Egyptian* Language, which the Translators of the *Hebrew* Scriptures did not know the meaning of, *Gen.* 41. 43. Therefore, only so far is certain, that any Title of Respect and Reverence will, in some measure, answer to the true Import of the Word.

2. פִּרְשָׁנָה is only used, *Judg.* 3. 22. It is a Word of a very uncommon Form; none of the early Translators, except the *Latin*, understood it (if they found that Word there) to mean *the Dung*; nor is it probable, that when *Ehud* had slain *Eglon*, in the manner here mentioned, he would have staid to have seen, or, that the Historian would have recorded, such a circumstance as the *Dung*’s coming out of the Wound. The *Syriac*, and the *Arabic* Versions, instead thereof, say,
 „ And

“ And he went out hastily ; ” there might be some other Word instead of פִּרְשְׁדָּנָה ; but it is not probable that וַיֵּצֵא was repeated, as we find it in the present Copies.

3. We read, 2 *Kings* 19.29. “ Ye shall eat this Year such things as grow of themselves, and in the second Year, *that which springeth of the same.* ” This is the Translation of סְחִישׁ (which is only used in this Place ;) but the Propriety of the Expression cannot well be defended ; nor is it much better expressed in the other Versions. It is sometimes very difficult properly to render appropriated Terms, of which this seems to be one : for, from hence it appears, that סְפִיחַ was made use of as a Term, to signify the natural produce of the Ground, the first Year it was uncultivated ; and סְחִישׁ the natural Produce of it, the second Year.

4. The Words קוֹפִים and תּוֹכִים are only used 1 *Kings* 10.22. and 2 *Chron.* 9.21. which, from the *Latin*, *Syriac* and *Arabic* Versions, we render *Apes and Peacocks* : but, from the Context, I am fully persuaded that the *Greek* Translators of the Book of *Kings* more properly understood them to mean some Kinds of precious Stones : but of what particular Sorts, it would be in vain to enquire.

5. The Authority of the Lexicographers seems not to be sufficient to justify us in rendering חָפָא *To act secretly*, or *privately*, 2 *Kings* 17.9. where the Context gives us to understand, that the Crimes the Children of *Israel* are charged with committing, were of a publick Nature : and none of the Antient Versions give Countenance to such a Translation.

6. "Their Faces shall sup up, as the Eastwind," is a very unaccountable Expression, *Hab.* 1. 9. and, as the Word *נומה* is only here used; would it not have been better to have followed some of the Antient Versions? The *Syriac* surely more intelligibly, and more agreeably to the Context, renders the Words, "Their Aspect is very fierce;" and the *Latin*, "Their Faces are a burning Wind." Hereupon we may lay some Foundation for justifying a Translation: but to give a Word, that is only once used, an arbitrary Meaning, cannot be so well defended.

7. *תנוואה* is only met with *Numb.* 14. 34. and *Job* 33. 10. In the former place it is rendered, *Breach of Promise*; and in the latter, *Occasion*: but the Context, in both the Passages, will lead us to conclude that the Word was used to signify *Anger* or *Resentment*. The Liberties, which the Translators, Critics and Commentators have taken with this Word, will sufficiently confirm the Truth of the general Remark, that where the Derivation, or the Context do not clearly ascertain the Sense and Meaning of the *απαξ λεγομενα*, and where a Critic thinks proper not to acquiesce in that given in the Antient Versions, there is a very large Field open for Conjecture: and, through the Indulgence of this Liberty, we find this Word render'd by *Ultio*, *Irritatio*, *Inanitio*, *Frustratio*, *Prohibitio*, *Compensatio*, *Cassatio*, *Confractio*, *Ruptura*, *Fraetio*, *Avulsio*, *Abruptio*, *Discessio*, *Amotio*, *Contritio*, *Querela*, *Occasio*, *Accusatio*, *Vacillatio*, and *Furor Iræ*. Observations of this Kind must convince us, that there can be no absolute Security of our rightly understanding the Text, by our giving ourselves

selves up to the Authority of any particular Version, in such cases as these: and, that the greatest security we can have, of rightly judging what is the true Import of such Words, must be gained by applying to the Original; and endeavouring to affix the Meaning from the Derivation, if we can; and, if not, concluding what the Sense of it must be from the Context; and the Translator is chiefly to endeavour to render an ἀπαξ λεγόμενον by a Word of a determinate Meaning, and such an one as will well correspond with that plainness, and at the same time, that dignity of expression, so universally observable in the Sacred Writings.

SECTION XVII.

AS several of the Beasts, Birds, Fishes, Trees, Plants, Precious Stones, and Musical Instruments mentioned in the Scriptures, are perhaps altogether unknown to us; and, as several of those we may know are expressed by Words, whose appropriated Meaning we cannot now discover; no Translator can be certain of giving us the true Names, or conveying any just Idea of the Particulars referred to. With respect to these, therefore, a Translator can only inform his Judgment from the Commentaries of those, who have particularly treated upon these several Subjects: and though, after all the Information he shall be able to get, he may be liable to mistake the particular Species intended to be mentioned; yet the Translation will be no otherwise imperfect, than all Translations of Antient Books must necessarily be.

1. I am perswaded, that were the Jews to be again reestablished in the Land of *Canaan*, and permitted to observe the *Mosaic* Law, they would not, now, be able to distinguish the several Species of Beasts and Birds, that are appointed to be reckoned unclean in the eleventh Chapter of *Leviticus*: and whoever consults *Bochart's* Hierozoicon, and the Commentators on this Chapter, will be led to think that insuperable Difficulties would attend such an Enquiry. And, upon this occasion, we may properly call upon the Learned of those who now profess *Judaism*, and ask them, Whether they can ascertain the several Species of the Creatures there mentioned? and, if they can not, Whether it is possible to suppose the *Mosaic* Law to continue in Force?

2. The *Behemoth* is mentioned as one of the most remarkable Creatures in the Universe, and particularly described, *Job* 40.15, &c. The Antient Versions generally agree, in mentioning this Creature by the Name the Historian gives it in *Hebrew*; but when the Critics undertake to point out the Species referred to, they widely differ in Opinion: some of them tell us, it is a *Bull*; others, an *Elephant*; and others an *Hippopotomos*: Creatures, all very different from each other, and none of them answering the Description here given of the *Behemoth*: from whence it is evident, that they must all be mistaken in their Conjectures. The cause of the Perplexity of the Critics here, appears to be, their never having seen that Native of *Arabia*, which is here referred to. The *Rhinoceros* is now well known to the *Europeans*; and, from the View and Examination of the Properties

ties of that lately brought into *England*, a curious Observer must be convinced, that this is the *Behemoth*, who eateth Grass as an Ox, whose Shields are strong pieces of Brass, and whose Bones are bars of Iron, who trusteth that he can draw up *Jordan* into his Mouth, and whose Nose pierceth through Snares. This is the Creature so often called the *Unicorn* in our Translation, from the Word **אֶרֶב**; *Numb.* 23. 22. and 24. 8. *Deut.* 33. 17. *Job* 39. 9. *Psal.* 22. 21. — 29. 6. — 92. 10. *Isa.* 34. 7. where the Strength, Horn, and Violence of that Creature are spoken of, in such Terms, as are not applicable to any Creature, but the *Rhinoceros*; and indeed, had our Translators properly attended to the Antient Versions, they would have so rendered the Words **אֶרֶב** and **רִמ**. The *Rhinoceros* may indeed not improperly be called an *Unicorn*, as having only one Horn; but the Idea generally conveyed by this Word, is that of a Creature formed by Painters only.

3. The *Leviathan* is particularly described, *Job* 41. and, in the Margin of our *English* Bible we are told, it is a *Whale*, or a *Whirlpool*: In some of the Antient Versions it is called a *Dragon*, which no more points out to us the Species of the Creature spoken of, than the name of *Leviathan*. The *Whale* it cannot mean; for we can fill his Skin with barbed Irons, and his Head with Fish Spears. Amongst the various conjectures of the Commentators, we find that some of them have thought it to be the *Crocodile*; which appears best to answer the Description here given; that of an Amphibious, Fierce, Dangerous, Large, and almost irresistible Animal, secured by impenetrable Scales.

In *Isa.* 27. 1. it is called a *Crooked Serpent*; and *Psal.* 104. 25. he is said to take his pastime in the Sea. His name is Metaphorically mentioned *Psal.* 74. 13. And, if we cannot discover how the *Leviathan* is referred to; much less can we comprehend what is meant *Job* 3. 8. by *raising up their Mourning*.

4. The word תנינים, which is sometimes translated *Whales*, and sometimes *Dragons*, can mean neither. *Dragon*, is a word which conveys no particular Idea; because there is no Creature properly so called. Nor will what is said of the תנינים admit of our supposing them to mean *Whales*. The word תנין seems to be one of a general Signification, and properly applied to any Land, or Water, or Amphibious Animal, of a large and enormous Size. *Gen.* 1. 21. it may comprehend the *Whale*, amongst other Monsters of the Sea; but appears not to be appropriated to it. *Exod.* 7. 10. it refers to the *Serpent* into which *Moses's* Staff was turned, when he cast it down before *Pharaoh*. And the expression of *Job*, 7. 12. appears to be, “Am I a *Monster*, that thou settest a watch over me?” And in *Psal.* 44. 20. *Isa.* 34. 13.—35. 7. *Jer.* 9. 11. the word is, in general, applied to those noxious and disagreeable Animals, that generally hide themselves in the Dark and inaccessible Coverts; which in our Version, therefore, are called the places of *Dragons*.

5. We are told, that in order to preserve the Prophet *Jonah* when he was flung overboard by the Mariners, the Lord had prepared a great Fish to swallow him up, 1. 17. What kind of Fish it was, is not specified: but the *Greek* Translators took

took upon them to give us the word *κητος*, by which *תנין* was commonly rendered, perhaps not as intending to specify that it was a *Whale*: And though St. *Matthew*, 12. 40. makes use of the same word, we may conclude that he made use of it also, in a general Sense; and, that we are not to understand it as an appropriated Term, to point out the particular Species of the Fish; since the Naturalists have informed us, that the Make of the Whale will not permit it to swallow an Human Body; as the *Shark*, and some other of the water Animals, are known to be capable of doing. ^{that is, from the kind of a whale it has been seen in} ~~the servant there is a spot near the tongue that a man can live in.~~

6. What the *Gopher Wood* was, with which *Noah's Ark* was built, *Gen.* 6. 14. — Or, the *Skit-tim Wood*, of which the Boards of the *Tabernacle* were made, *Exod.* 26. 15. — Or, the *Almug Trees*, of which *Solomon* made Musical Instruments, *1 Kings* 10. 11. — Or, the *Juniper Tree*, under which *Elijah* slept, *1 Kings* 19. 5. — Or, the *Wild Gourds*, which the Sons of the Prophets gathered, *2 Kings* 4. 39. we should in vain enquire. The Curious may consult *Hillerus* and *Celsus* upon these, and the like Subjects; but, probably, without obtaining full Satisfaction: And I cannot but be of Opinion, that had we the Book remaining, which *Solomon* wrote of Trees, from the *Cedar* which is in *Lebanon* unto the *Hyssop* that springeth out of the Wall, *1 Kin.* 4. 33. we should, from thence, be no more capable of ascertaining the several Species of the Plants and Vegetables of the Land of *Canaan*, than the Physicians and Botanists are, those of other Countries, from the Works of *Theophrastus*, *Dioscorides*, or *Pliny*.

7. The Translators have affixt Names to the twelve precious Stones, which were ordered to be set in *Aaron's* Breast-plate; *Exod.* 28.17. And likewise to those twelve, which are mentioned in the description of the new *Jerusalem*; *Rev.* 21. 19. but with how much uncertainty, will appear to any one who shall consult the Commentators upon these Passages. — The Natural History of all Countries must necessarily be, in some measure, obscure and unsatisfactory to a foreign Reader; because a true Idea of many of the things referred to can only be gotten by Inspection. The References, therefore, to the natural History of *Judea*, or to what was in use amongst that People, must be as difficult to be understood in the Writings of the Scriptures, as in those of other Authors: and they are not more so, but in proportion to their Date.

8. We should be apt to smile at the undertaking of any one, who should attempt to describe the several Musical Instruments mentioned in Scripture: And I shall only take occasion to observe upon this Article, that though the Kind and Nature of many of the Instruments made use of in those early Days, must necessarily be unknown; yet it might have been proper for the Translators, either to have given the *Hebrew* Names of them; or, if they would have endeavoured to express them by such words as convey to us, immediately, the Ideas of some Musical Instruments, they ought always to have given the same Translation to the same Word. We have eight of these mentioned in the 150th *Psalms*. 1. שופר rendered a *Trumpet*, and perhaps not improperly: yet, surely,

ly, they should have confined the *Trumpet* to one of the Musical Instruments mentioned; and the *חֲצֹצֶרֶת* seems to have the best claim to it, as the description and use of that Instrument, mentioned *Numb.* 10. 2. give us to understand, that it was made of Silver, and gave a sound throughout the Camps and Cities. *שׁוֹפָר* indeed is translated a *Coronet*, *2 Chron.* 15. 14. and in several other places: but then so is *מִנְעֻנֵּעַ* also, *2 Sam.* 6. 5. So that there is no distinction pointed out between these two Instruments. — 2. *נֶבֶל* called a *Psaltery*: which is also called a *Viol*, *Isa.* 5. 12. and a *Lute* in our Older Translation, *Psal.* 57. 9. — 3. *כִּנּוּר* which is generally through the Scriptures rendered an *Harp*. — 4. *תָּבַחַת* called a *Timbrel*; and *1 Sam.* 10. 5. a *Tabret*. — 5. *מַחֹל* here rendered a *Dance*, may from the Context better be supposed to mean some kind of Musical Instrument: If derivations are to be considered in these appropriated terms, this word may be concluded to spring from the same Root as *חָלַל*, which, *1 Sam.* 10. 5. is translated a *Pipe*, as well as in other places. — 6. *כִּנֹּוּ* is here called a *Stringed Instrument*; but, in what particulars it differed from the *Psaltery*, or *Viol*, or *Lute*, or *Harp*, or *Timbrel*, or *Tabret*, we are as much at a loss to know from the *Hebrew* Names, as a *Chinese* would to know what sort of Instruments were called by these Names in *England*, was a Treatise, wherein they were mentioned, to be translated into that Language. — 7. *עֹבָב* is here called an *Organ*, as it is *Gen.* 4. 21. and perhaps, had it been called by any other name, That might have conveyed to us as perfect an Idea of the ingenuity of *Jubal*, who was the fifth in descent from

from *Adam*. — 8. צלצל is called a *Cymbal*; and so also is מצלת 1 *Chron.* 25.1. which latter, we are told, 1 *Chron.* 15.19. was made of Brass: but that will scarcely determine the Materials, any more than the Shape of the former. On the whole; it would be equally easy, and of equal Importance, to determine what sort of Instruments were used amongst the *Jews*, as it would to know what particulars were referred to in the Proclamation of *Nebuchadnezzar* King of Babylon, *Dan.* 3. 5. which in our Version, are called the *Cornet, Flute, Harp, Sackbut, Psaltery, and Dulcimer*. These names give us to understand what was meant in general; and, if the Translators are but consistent, in giving the same Version to the same *Hebrew* word; it is as much as can well be expected or desired.

Whether *Neginoth*, which is mentioned in the Title of *Psal.* 4. is the name of some musical Instrument, or the Name of a Place, or either of them, I shall not pretend to determine; if it was the former, the *Hebrew* name of it was properly retained in the Version: and the same may be observed of *Nebiloth*, *Psal.* 5. *Gittith*, 8. *Muthlabben*. 9. *Sheminith*, 12. *Aijeleth-shabar*, 22. *Shoshannim*, 45. *Alamoth*, 46. *Mahalath*, 53. *Jonath-elem rechokim*, 56. *Taschith*, 57. *Shushan-eduth*, 60. *Jeduthun*, 62. — Whether, indeed, the present *Hebrew* Titles of these, and several other *Psalms*, are not of *Rabbinical* Extraction, may be justly doubted; not only on account of their being so very unintelligible; but also, because no notice is taken of them in the *Syriac* or *Arabic* Versions.

SECTION XVIII.

AS it appears that the Musical Instruments made use of by the *Jews* can be no better ascertained, than several of the natural Productions of *Judea*; so when we find the Customs and Ceremonies, the Ornaments and Manners they made use of, alluded to, or, indeed, particularly mentioned; for Want of understanding what Idea was intended to be conveyed by the several appropriated Terms made use of, we can obtain no more adequate Notions, by our Enquiry into these Matters, than into the other. We may come to the Knowledge of their Customs and Manners, in general, and see many Allusions to them referred to, in *The short History of the Israelites*, wrote by the *Abbé Fleury*, and lately translated into our Language by Mr. *Farneworth*: but no Work of that Kind can be supposed to point out, and describe Particulars: And though the *Abbé* tells us, under the Article of their Wearing-apparel, that the Fashions never changed; yet we must be sensible, that though the Form and Fashion of their Cloaths, in general, might continue much the same; yet they might indulge their Vanity with a great Variety of unnecessary Ornaments: and upon their so doing, the Haughtiness of the Daughters of *Zion* is so severely censured, and their Dress so largely, I cannot say so particularly, given an account of: for though there is mention made, *Isa. 3. 18.* of their *Tinkling Ornaments, Cauls, Round Tires, Chains, Bracelets, Mufflers, Bonnets, Leg-Ornaments, Head Bands, Tablets, Ear-rings, Rings, and Nose Jewels, changeable Suits of Apparel, Mantles,*

Manties, Wimples, Glasses, Hoods, Vails, and fine Linen; yet neither our Version, nor any other, nor the Original itself, with all the Assistance that Critics and Commentators can give it, will be able to convey to us any just Idea of a full-dressed *Jewish* fine Lady.

The manner of ornamenting the Court of *Abasuerus* was, no doubt, very intelligibly described, to those who lived at the Time when the Book of *Esther* was written; but, from any Particulars, that we can have any just Ideas of, from the Description there given, we are not able to form a Notion, so suitable to the Magnificence of the *Eastern* Monarch, as was intended to be conveyed: and if a Writer describes, in a Manner plain, and intelligible to the People of his own Time and Country; no Obscurity that may arise upon some particular Passages, from the Length of Time, or Change of Customs, can give any Countenance to the Charge of Inaccuracy upon the original Writer. Leaving, therefore, the Mistakes and Misrepresentations that the Translators may have been guilty of in these, and such like Instances, under the Character of Venial Errors, because they were, in some Measure, unavoidable; let us now proceed to point out some Mistakes that may be fairly imputed to other Causes, and have been occasioned by the not duly attending to the peculiar Idioms, Phraseologies, and Appropriations of Words, in the *Hebrew* Language; beginning with such as are less material, and may rather be looked upon as Improperities of Style in the Version, than Errors arising from mistaking the Sense of the Original.

SECTION XIX.

THE *Hebrew* Language abounds in *Expletives*, which might properly be omitted in a Version, without weakening the Force of the Expression; and which, indeed, cannot always be retained, without introducing a Kind of Impropriety into the Idiom of the Language they are translated into.

1. We read, *Gen.* 1. 2. That Darkness was upon *the Face* of the Deep: and *ψ.* 20. Of Fowl that might fly upon *the Face* of the Expanse of Heaven: and *4.* 14. Thou drivest me out, this Day, from *the Face* of this Ground: the Word פָּנֵי in these, and innumerable other Instances, is evidently an *Expletive*; and, in some other places, less agreeable to the Idiom of our Language, than they are here; as *Gen.* 19. 21. See, I have accepted *thy Face*: and *46.* 28. To direct *his Face*: and *Exod.* 19. 7. *Moses* laid before *their Faces* all these words: and *1 Kin.* 13. 6. Intreat now *the Face* of the Lord thy God. Our Translators, indeed, have frequently omitted giving this Word a literal Version, and have only mentioned the Thing or Person spoken of, without adding, *the Face* of it, in Conformity to the *Hebrew* Expression. And though long Use hath familiarised this, and several other *Hebrew* Idioms of Speech, to the *English* Readers; yet, where the Expressions are of such a Nature, that they would be carefully avoided by a correct Writer, and a Master of the *English* Style, I think they might, more properly, be varied so, as to be made more suitable to the Propriety of the *English* Idiom.

2. For the same Reason נפש should not always be translated *Soul*, though the Word *Soul*, by the Use of it in the Translation of the *Bible*, hath acquired nearly the same Latitude with נפש in the *Hebrew*; which is sometimes used expletively, sometimes means *Life*, sometimes the whole *Man*, and sometimes is applied to the irrational Part of the *Creation*. A few Instances of which will be sufficient to shew the Impropriety of the Translation, where the Word *Soul* is mentioned in several Passages, in which no correct Writer would now make Use of it. *Gen.* 12. 13. My *Soul* shall live because of thee. 19. 20. Let me escape thither, and my *Soul* shall live. *Exod.* 12. 16. Save that which every *Soul* must eat. *Lev.* 5. 2. If a *Soul* touch any unclean Thing. 22. 11. If the Priest buy a *Soul* with his Money. *Num.* 11. 6. But now our *Soul* is dried away. 31. 28. One *Soul* of five Hundred, both of the Men, and of the Beeves, and of the Asses, and of the Sheep. *Psal.* 57. 4. My *Soul* is among Lyons. 106. 15. He sent Leanness into their *Soul*. — The Writers of the *New Testament* also, finding ψυχη to be the general Translation of נפש have used that Word both for *Life*, and *Person*; and therefore it is sometimes improperly rendered, a *Soul*: and when ψυχη is, in some places, used to signify *Life*; the Writers are best justified in their Expressions, by imputing it to their Knowledge of the general Import of the *Hebrew* Word. *Mat.* 2. 20. They are dead which sought the young Child's *Life*. 6. 25. Take no thought for your *Life*. *Luke* 12. 23. The *Life* is more than Meat. *John* 10. 15. I lay down my *Life* for the Sheep. *Rom.* 13. 1. Let every *Soul* be
subject

subject to the higher Powers. *Acts* 3. 23. Every *Soul* that will not hear that Prophet. *1 Pet.* 3. 20. Eight *Souls* were saved out of the Water.

3. And, as *Soul* is used *expletively*, so is *Body* also, in several Passages of the *New Testament*; as *Rom.* 6. 16. That the *Body* of Sin may be destroyed. 7. 4. Ye are dead to the Law by the *Body* of Christ. 7. 24. Who shall deliver me from the *Body* of this Death; or, from this *Body* of Death? *Col.* 2. 11. In putting off the *Body* of the Sins of the Flesh. And it may be said, that *Body* is here a Figurative Expression; yet the Metaphor is so obscure, as not readily to convey any clear Idea to us. We read of “the *Body* of Heaven in his Clearness,” *Exod.* 24. 10. but this is owing to a wrong Translation of the Word *עצם*; for *כעצם השמים* means, “as the Heaven it self,” as *עצם היום הזה* means, “that self same Day.”

4. The Word *י* was used, according to the Idiom of the *Hebrew* Language, in a Manner that appears somewhat incorrect in a western Version. *Exod.* 9. 35. As the Lord had spoken by *the Hand* of Moses. *Numb.* 16. 40. Said unto him by *the Hand* of Moses. *Josh.* 21. 2. Commanded by *the Hand* of Moses. *1 Kin.* 14. 18. Spake by *the Hand* of Abijah. *Psal.* 89. 48. Shall he deliver his Soul from *the Hand* of the Grave? *1 Sam.* 25. 39. The Lord hath pleaded the Cause of my Reproach from *the Hand* of Nabal, &c. The Translators were so much aware of the Impropriety of retaining this *Expletive*, in some Passages, that sometimes they have changed it into another Word, and sometimes omitted it; as *Psal.* 22. 20 Instead of *the Hand* of the Dog, they have said, *the Power*

Power of the Dog. Dan. 6. 27. The Power of the Lyons. Lev. 5. 7. “If his *Hand* cannot reach to “the Sufficiency of a Lamb,” they have more properly translated; “If he be not able to bring “a Lamb.” *Lev. 25. 35. Heb.* “If thy Brother’s “*Hand* faileth.” *Version,* “If thy Brother be fallen “into Decay.” See *Exod. 14. 31. Lev. 25. 26, 46. Deut. 16. 17. Prov. 7. 20. Zech. 4. 12.* and innumerable other Places, where the Margin will shew how the Translators have varied the *Hebraism* introduced by the Word *יָד*.

5. The *Name* of a Person, or Thing, is an *Hebraism* whereby the Thing or Person are frequently expressed; as *Psal. 75. 1.* For, that *thy Name* is near, thy wondrous Works declare. 5. 11. Let them that love *thy Name* be joyful in thee. This Phrase is very common in the Writings both of the *Old* and *New Testament*; so that the Mention of many Instances would be needless. St. *John* saith, that Jesus Christ gave the Power to become the Sons of God to them that believe on *his Name*; 1. 12. See *John 12. 23. — 3. 18. — 20. 31. Acts 1. 15. Rev. 3. 4.* But it would not now be thought to be expressed according to the Propriety of the Idiom of our Language, to say, I believe on *the Name* of God the Father Almighty; or, I believe on *the Name* of Jesus Christ his only Son our Lord: and yet, the Version of this *Hebraism* hath rendered this Expression well intelligible.

6. Amongst the *Expletives*, in the *Hebrew Language*, may be reckoned *ו*, and *וְ*. Almost every Sentence begins with a *ו* which is generally translated *And*, though there be no kind of Conjunction with, or Reference to the foregoing Passage. In
such

such Cases, the Insertion of *And* might; not improperly, be omitted; as particularly in the fifth Chapter of *Genesis*, where almost every Verse begins with this Particle, though one half of them at least, are evidently *Expletives*: And where the ו is used in a Manner somewhat conjunctive; yet the sometimes rendering it; *Now*, or *But*, or *For*, or *There*, would be more agreeable to the *English* Idiom, than always to translate it *And*.

The Word וַיָּבֹא is commonly rendered, *And it came to pass*: but it is very often used without any apparent Design of particularly exciting the Reader's Attention; so that I think Dr. *Doddridge's* Observation upon the Word $\epsilon\lambda\epsilon\upsilon\epsilon\tau\omicron$ (by which וַיָּבֹא is generally rendered in the 70; and which is frequently made Use of in the same Manner, by the Writers of the *New Testament*,) a very just one, when he says, in the Note on *Luke* 2: 46. "The Word $\epsilon\gamma\epsilon\lambda\epsilon\tau\omicron$, *it came to pass*, is a mere *Expletive*; and I did not imagine that the Rules of the most faithful, and exact Translation, would oblige me always to retain it." The Reader, or at least a Translator, will have the Opportunity of observing many more Words, and Expressions, in the *Hebrew*, which may be considered as *Expletives*; and how far they may more properly be omitted, or retained in a Version, he will pass his own Judgment.

SECTION XX.

THE *Pronoun Relatives*, made Use of in the Scripture-Language, frequently refer to a remote Antecedent: by which it may sometimes happen that Obscurities, Difficulties, and Mistakes

may arise in reading or explaining the Passage. And if the indeterminate Application of these *Pronouns* must be called an Inaccuracy, it is no more than what all Writers, in the highest Esteem, have been sometimes guilty of: so that to endeavour to depretiate, or pretend not to understand the Scriptures, upon this account, may shew a Weakness of Judgment, or a Depravity of Heart: Thus,

1. Upon *Gen.* 14. 20. “ And *He* gave *Him* “ Tythes of all:” It hath been pretended to be doubted, whether *Abraham* paid Tythes to *Melchizedek*, or *Melchizedek* to *Abraham*. Had no other Account of this Transaction been given; and, had we not, in this Account, some Intimation who it was that gave Tythes; the *Relatives* are mentioned in so indeterminate a Manner, that there might have been room for a Doubt to whom they ought to be respectively applied: though it must be confessed, in that case, it might more probably be thought, that *Melchizedek* gave Tythes to *Abraham*. But, when in this very Account, we are informed that *Melchizedek* met *Abraham* under the Character of one whose Dignity, both with Respect to his temporal and spiritual Power, was far superior to that of *Abraham*: When he is represented as a *King*, and *Abraham* as a Sojourner only in the Land of *Canaan*: When he acted in the Capacity of *Priest* of the most high God, when he blessed *Abraham*; could there be really a Doubt in the Mind of any one, (who had ever heard of the nature of Tythes, and who had read that *Jacob* vowed to give the Tenth of his Substance to the Lord,) whether *Abraham* gave Tythes

Tythes to the *Priest* of the most High God, or, whether the *King* and the *Priest* gave Tythes of all to *Abraham*? And when we are so expressly told by an Apostle, *Heb.* 7. 6. that “*Melchizedek*” “received Tythes of *Abraham*, and blessed him that “had the Promises;” the Objection of the Infidel, grounded upon a *Relative*’s referring to a remote Antecedent, shews what he is.

2. We are informed, *Exod.* 31. 18. — 32. 16. — 34. 1. *Deut.* 4. 13. — 9. 10. and 10. 4. That God wrote the ten Commandments, delivered at Mount *Sinai*, upon two Tables of Stone: Therefore, though the *Relative* “*He wrote*” *Exod.* 34. 28. according to precise grammatical Construction, applies the writing of the ten Commandments to *Moses*: yet, is this Ground sufficient, for a free Enquirer, to make it a Doubt, by whom the Tables were written?

3. *Mat.* 5. 12. “For so persecuted *they* the Prophets which were before you.” *Who*? Not the Men who reviled the Apostles; but, *They*, is a general *Relative*, and not improperly applied to the Men of former Times.

4. *Luke* 5. 17. “And the Power of the Lord “was present to heal *them*.” Not the *Pharisees* and *Doctors of the Law*, who are just before mentioned as present with him: but, in general, those who had Need of Healing, and Faith to be healed.

5. *Deut.* 31. 23. “And *Moses* gave *Joshua* the “Son of *Nun* a Charge, and said, Be strong and “of good courage; for thou shalt bring the Children of *Israel* into the Land which *I* sware unto them; and *I* will be with thee.” Now, we

must either suppose, that here is an *Ellipsis*; or, that the *Relative I* is to be applied to the *Lord*, and not to *Moses*. The *Ellipsis* must be supplied by, And *Moses* gave *Joshua* a Charge in the Name of the *Lord*. And whether, without supplying the *Ellipsis*, a Translator might not be thought to be at Liberty to say, *The Lord*, instead of *I*, I shall leave to the Reader's Judgment.

6. The true Import of the *Relatives* is sometimes liable to be mistaken, in some Passages of all Authors; which will be some Apology for the Translators of the Scriptures, who have said, 2 *Kin.* 2.15. And when the Sons of the Prophets saw *him*; instead of saw *it*: for the *Relative* refers not to the Person of *Elisha*, but, to the *Miracle* which they saw wrought by him. — And so again, it is mistaken *Rom.* 7. 1. where *St. Paul* saith, That the Law hath Dominion over a Man, not as long as *he* liveth, but as long as *it* liveth; for the Apostle was now writing to those, who had been under the Dominion of the Law, but were now freed from it, *That* being dead, wherein they were before held.

7. The most accurate Writers, in all Languages, have not always thought it necessary to express the *Relatives*, that must be understood, in order to convey their meaning, according to the strict Rules of Rhetoric. Thus, when the Sons of *Jacob* told their Father, that it was required that *Benjamin* should go down with them into *Egypt*, they said unto him, “ If thou wilt not send, we “ will not go down: ” If thou wilt not send *him*, is necessary to be understood; and, though not expressed, the Sense of what was said, and meant,
is

is sufficiently conveyed; *Gen.* 43. 5. And so again, *Gen.* 48. 14. “ *Israel* stretched out his right Hand, “ and laid upon *Ephraim’s* Head:” But do not all the antient and modern Versions, as it was necessary, supply the *Relative*, and say, laid *it* upon *Ephraim’s* Head? It would be, in some Measure, needless, and endless to multiply Instances of this Sort. A careful Reader of the *English* Bible, that is inclined to take Notice of them, will find them marked out to him by the *Relatives* being supplied in the *Italic* Character. But, it may be proper to observe, that where the *Relative* is omitted, a Translator may possibly insert one improperly: Thus: *Deut.* 6. 3. we read, “ Observe to do *it*; ” though, as the *Relative* was to refer to the Statutes, and Commandments, mentioned in the preceding Verse, it was requisite from the Context to say, Observe to do *them*. And these few Remarks, upon this Subject, may be sufficient to shew that a Reader, and especially a Translator, should be careful to attend to, and apply, or supply, the *Relatives* in a proper Manner.

SECTION XXI.

THE several *Tenses* and *Conjugations* of the *Hebrew* Verbs are so indiscriminately used, that no general grammatical Rules can teach us how to render all the Formatives in a precise and proper Manner: and any great attachment to such Rules may lead a Translator to misunderstand the Import of the Word, and the Force of the Expression.

1. One Rule of the Grammarians is, “ That “ the *Hebrew* Verbs have no proper *present Tense*; “ but

“ but, that the Participle, with the Addition of a
 “ Personal Pronoun, is used as a Substitute for it.”

This is so far from being a general Rule, founded upon the just Observation of any Peculiarity in the *Hebrew* Language, that, in contradiction thereto, we may, with great Propriety, rather lay it down as a Rule, “ That what the Grammarians call the *Præterit*, is so very commonly used to express the *Present* Tense, that this may as properly be called the *Present* and *Præterit*, as the same *Tense* by the *Greek* Grammarians is called *Præsens*, & *Præteritum imperfectum*. And, of this our Translators seem to have been fully sensible, who have, therefore, very frequently given it a *present* Signification. Let any Man but read the three first *Psalms*, in the Original, and compare it with our later Version; and he will be immediately convinced, how properly the Translators have rendered what is called the *Præterit*, by the *Present* Tense. And by attending to this general Observation, a critical Reader, whenever he meets with this *Tense*, will consider himself as at Liberty to render it either by the *Present* or *Præterit*, as the Import of the Context shall appear, most properly, to require.

2. Another Rule of the Grammarians is, “ That,
 “ when the conversive *Vau* is put before the *Fu-*
 “ *ture* Tense, it is not then to be considered as re-
 “ ferring to what is *to come*; but is to be under-
 “ stood in a *Present*, or *Præterit* Sense.” The first part of the Rule is so far just and general, that, when what is called the *Future* Tense, with the *Vau* before it, begins a Sentence, it hath very rarely a *Future* Signification: But, that it is generally

rally converted into a *Present*, or *Præterit* Sense, will not hold true; for the Instances are innumerable, where, in that case, the Context will direct, and require us to give the Verb a *Perfect*, or *Præterpluperfect* Signification. To point out a few of these will be sufficient to convince the Reader, that this Rule of the Grammarians hath led the Translators into many Errors. — Our Version of *Gen.* 2.2. is, “ On the *Seventh* Day God ended his “ Work, which he had made.” A Reader of common Attention cannot but be surpris’d at this Expression; when he sees it declared, in the Verse immediately preceding, that in *Six* Days, the Heaven and the Earth were finished, and all the Host of them. And the *Greek* Translators seem to have been fully aware of the Impropriety of such an Expression; and, for that Reason, to have put the *Sixth* Day into their Version, instead of the *Seventh*. But had they considered, as *Drusius*, and many since him have done, that the Word *כָּלָה* might be properly used in a *Præterpluperfect* Sense, there would have been no occasion for such an Alteration. He renders the Word, *compleverat*, “ On the Seventh Day God *had ended* his Work.” And it is very observable, that the *Future* Tense, with the *Vau* before it, ought generally to be considered in that view, throughout this *Second* Chapter of *Genesis*. In the *First* we have an Account of the Order of the Creation, in *Six* Days; and that, on the *Third*, God had commanded the Earth to produce the several Sorts of Vegetables. The *Second* is a kind of Recapitulation, in a more particular Manner, of what was, in general, mentioned in the *First*: We are not, therefore, to con-

sider the *Future* Tense of the Verbs, which we meet with in this *Second* Chapter, to be used in the *Present* or *Præterit*, but in the *Præterpluperfect* Tense: Not, *ψ.7.* The Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life; and Man became a living Soul: But, The Lord God *had formed* — *had breathed* — and the Man *was become* a living Soul. So, *ψ.8.* The Lord God *had planted* a Garden — and there he *had put* the Man. And, *ψ.9.* Out of the Ground the Lord God *had made* to grow every Tree. — So that the planting of the Garden is included in the general Account of the Creation, given in the *First* Chapter; and is not to be supposed to be here mentioned as an Account of what was done afterwards. And, it is not only in This Chapter, or in Recapitulations, that the *Future* Tense is to be considered as a *Præterpluperfect*, but also *Gen.18.22.* Now the Men *had turned* and *were gone*. — *31.19.* Laban *was gone*. — *39.1.* Potiphar *had bought*. — *47.14.* Joseph *had gathered*: and in so many other Places, that the Context must determine in what Sense this *Future* Tense, as it is called, is to be taken.

3. As the *Hebrew* Grammarians found, or made no Rule to distinguish the *Optative*, *Potential*, and *Subjunctive* Moods, the Sense whereof is very frequently necessary to be expressed, in order to convey the Sentiments of the sacred Writers; they have, by this Neglect, occasioned the Translators to give an improper Version of many Passages; by attending to the Import whereof, a careful Reader will easily discover, that the Characteris-

ticks

ticks of these several *Moods* are comprehended in, and expressed by the *Future Tense*: To render which, so constantly, by *shall*, or *will*, plainly appears to disguise the Sentiment of the Writer, and diminish the Propriety of the Expression. — This will, I think, be sufficiently exemplified by a few Instances out of the Book of *Psalms*.

Psal. 6.10. The *Future Tense* is rendered *Optatively* in our later Version. *Let* all mine Enemies be ashamed, and sore vexed, *let* them return and be ashamed suddenly.

9.7. The Lord hath prepared his Throne for Judgment, that he *may* judge the World in Righteousness.

There is, frequently, so much Confidence implied in the Words *shall* and *will*, as is scarcely consistent with the Sentiments of the *Psalmist*, and the Circumstances in which he represents himself to be; so that the necessity of considering the Verb in another sense is obvious: thus, 17.6. appears to be more properly expressed, I have called upon thee, for thou *canst* hear me.

25.14. Mine Eyes are ever looking unto the Lord, that he *may* (or, because he *can*) pluck my Feet out of the Net.

33.17. An Horse is a vain Thing for Safety, neither *can* he deliver any by his great Strength.

41.10. It is rendered, Raise me up *that I may* requite them; though it was *shall* in the older Versions.

45.11. Forget thine own People, and thy Father's House, that the King *may* have Pleasure in thy Beauty.

55.17,19. That the Lord *may* save me: and that he *may* hear my Voice.

57.3,4. He *can* send from Heaven, and save me: God *can* send forth his Mercy and Truth.

65.5,8. Thou *canst* shew us wonderful Things in thy Righteousness. *Let* them that dwell in the uttermost Part of the Earth be afraid at thy Tokens.

79.10. It is rendered, Wherefore *should* the Heathen say, Where is their God?

81.14. It is rendered, I *should* soon have subdued their Enemies.

90.14. It is rendered, That we *may* rejoice, and be glad all our Days.

102.18. Let this be written for those that come after, that the People which shall be born *may* praise the Lord.

109.7. It is observable how frequently this *Tense* is rendered by, *Let*, in this *Psalms*: and *Ps.* 27. that they *may* know.

122.6. *Let* them prosper that love thee.

132.7. Why should it be here, We *will* go. — And *Ps.* 9. *Let* thy Priests be clothed?

139.7. Whither *can* I go from thy Spirit, or, whither *can* I flee from thy Presence? If I *should* climb up into Heaven, thou art there: If I *should* go down into Hell, thou art there also, &c. — Here the Verbs are in the *Future Tense*, though it is not intimated in the Translation.

From this View it appears that the Import of the *Subjunctive*, *Optative* and *Potential* Moods is expressed by the *Future Tense*, though they are not mentioned in the *Hebrew Grammars*. And,

4. It may be proper to observe, that the Writers of the *New Testament*, being well acquainted with the

the Idiom of the *Hebrew* Language, have sometimes used the *Greek Future Tense* in the same Manner: *Mat.* 12. 31. might be translated, “ All Manner of Sin and Blasphemy *may* be forgiven unto Men; but the Blasphemy against the Holy Ghost *cannot* be forgiven unto Men. And, who-soever speaketh a Word against the Son of Man, it *may* be forgiven him; but whosoever speaketh against the Holy Ghost, it *cannot* be forgiven him.” See also *Mark* 3. 28. and *Luke* 12. 10. And again, *Mat.* 18. 21. “ How oft *may* my Brother sin against me, and I *must* forgive him?” And though this Sense of the Passages may be well intelligible in our present Version, yet whether such Alterations would not add to the Correctness of the Language, I shall appeal to the Reader.

5. The *Present*, or *Præterit* Tense is frequently used to express the Sense of the *Future*: and particularly, when God is speaking to his People, by Himself, or his Prophets, he mentions what he had *determined* to do, as *done*, or then *doing*: Thus, *Gen.* 6. 17. And I, even I, *do* bring a Flood of Waters upon the Earth.” — *Isa.* 3. 1. “ The Lord of Hosts *doth* take away from *Jerusalem*, and from *Judah*, the Stay and the Staff. — *Isa.* 8. *Jerusalem* is ruined, and *Judah* is fallen. — *Isa.* 17. 1. *Damascus* is taken away from being a City. This Manner of Expression is so common, that I need not multiply Instances; but may here properly observe, that this Idiom of Speech is adopted by the Writers of the *New Testament*. *Mat.* 3. 10. Every Tree which bringeth not forth good Fruit, *is* hewn down, and cast into the Fire. — 18. 20. Where two or three *are* gathered together,

ther, in my Name, there *am* I, in the midst of them. — *Mark* 9.31. The Son of Man *is* delivered into the Hands of Men. Now, in these, and all other such like, instances, I cannot think it would be too great a Liberty for a Translator to take, to vary the Phraseology, and insert the Verbs in those *Tenses*, which the Propriety of our Language requires.

6. The *auxiliary* Verbs, *to have*, and, *to be*, are frequently *omitted* to be mentioned, in their several *Conjugations* and *Tenses*. The Idiom of the *English* Language admits of no such *Omissions*: therefore it is necessary for a Translator not only to supply them, but regularly to insert them in their proper *Conjugations*, and *Tenses*, as the Context shall appear to require. And if there be any Mistakes in our Version, of this Sort, the attentive Reader may readily discover, and reform them, as what is supplied is printed in the *Italic* Character.

7. To shew that the *Conjugations* *Kal*, and *Pibel*, and *Hipbil* are sometimes used in a *Passive* Sense; — That *Niphal*, and *Hophal* are sometimes used in an *Active* one; — That *Hipbil*, and *Hophal* are not always *Causative*; — That the other *Conjugations* are sometimes used in a *Causative* Sense; — And, that *Hithpabel* is not always *Reciprocal*; would be only producing instances upon Points that have been frequently illustrated by every Commentator; and must be known, and allowed, by every one who is but little conversant in the *Hebrew* Language: so that great care is required in a Translator, to give the Sense of the Word so as is most agreeable to the Context.

8. No *Conjugation* analogous to the *Hebrew Hiphil*, is used either in the *Greek*, or *Latin*, or any of the *Modern Languages*: nor can the Force of it be expressed otherwise than by adding a *Causative Word*. But, as the Writers of the *New Testament* were well acquainted with the Use of this *Conjugation*; and knew that the Sense of it was frequently to be understood as implied, where the Characteristics of it were wanting; they have, in the same Manner, introduced the Use of it into the Language of that Book. Thus, *Mat. 5. 29.* If thy right Eye *offend* thee, means, If thy right Eye *cause thee to offend*. And, *✕. 30.* If thy right Hand *cause thee to offend*. And *18. 6.* Whoso shall *offend* one of these little ones, means, whosoever shall *cause* one of these little ones *to offend*. See *✕. 7, 8, 9.* *Mark 9. 42.* *Luke 17. 2.* And *Mat. 6. 13.* *Lead us not into Temptation*, means, *Suffer us not to be led into Temptation*: For, let no Man say, when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any one." *Jam. 1. 13.*

SECTION XXII.

SEVERAL *general Expressions*, in all Languages, frequently admit of, and require a *Limitation*: without attending to which, the true Sense and Meaning of many Passages will not be rightly understood: And, as the *Eastern Nations* indulged themselves the most freely in the Use of strong and figurative Expressions, the *Hebrew Writings* may be observed to admit of, and require, more *Limitations* than perhaps any other.

1. The *Hyperbole* appears, in the sacred Writings, in its fullest Strength and Beauty; and adds great Dignity to the Expression. It is not, therefore, intended to be intimated, that this, and such like Figures, which constitute the true Sublime, should admit of any Alteration in a Version: but, that the Reader should rather admire them as Beauties, than look upon them as Improproprieties of Language.

2 *Sam.* 1.23. They were swifter than Eagles; they were stronger than Lyons. — 2.18. *Asahel* was as swift as a wild Roe. — 1 *Chro.* 12.8. Their Faces were like the Faces of Lyons; and they were as swift as the Roe upon the Mountains. — *Jer.* 4.13. The Destroyer of the Gentiles shall come up as Clouds; and his Chariots shall be as a Whirlwind; his Horses shall be swifter than Eagles. — *Amos* 2.9. The Height of the *Amorite* was like the Height of Cedars, and he was strong as the Oaks. — *Numb.* 13.33. We saw there the Giants, and we were, in our own Sight, as Grasshoppers, and so were we in their Sight. — *Deut.* 1.28. The Cities are great, and walled up to Heaven. — *Hab.* 1.8. The Horses of the *Chaldeans* are swifter than Leopards, and more fierce than Evening Wolves. — *Isaiah* 40.17. All Nations before him are as Nothing; and they are counted to him less than Nothing, and Vanity. — *John* 21.25. There are many other Things which *Jesus* did, the which, if they should be written every one, I suppose that even the World itself could not contain the Books, that should be written.

2. The *Synecdoche*, or mentioning the *Whole* for a considerable *Part*, is a Figure so commonly used by

by all Writers, that the great and little Dablers in Objections to the Scriptures would have been ashamed to have produced any instances of that Sort as marks of inaccuracy, had they had Modesty.

Upon the Word *לֹא* *Noldius* justly observes,

1. *Vocula omnis intelligenda juxta subjectam Materiam.*

2. *Interdum, per omnes intelliguntur plurimi.*

3. *Interdum, non tam totum, quam perfectum notat.*

4. *Interdum, ne hoc quidem, sed sincerum tantum.*

Poole tells us, it is objected to the Credit of the Historian, who saith, *Exod.* 9.6. “ *All* the Cattle “ of Egypt died ;” that *some* are mentioned as still remaining alive, *vs.* 19.20. And Objections are ready at Hand, for those who please to make them, against *Exod.* 8.17. *All* the Dust of the Land became Lice, throughout all the Land of *Egypt*. — *Deut.* 2.25. I will put the Dread of thee, and the Fear of thee, upon the Nations that are under the *whole Heavens*. — *1 Chro.* 14.17. And the Fame of *David* went out into *all* Lands; and the Lord brought the Fear of him upon *all* Nations. — *Acts* 2.5. And there were dwelling at *Jerusalem* Jews, devout Men, out of *every* Nation under Heaven. — *15.*21. *Moses* of old Time hath, in *every* City, them that preach him. — Such unpardonable Inaccuracies as these, surely, call aloud for the severe Animadversions of a *Collins*, a *Morgan*, a *Chubb*, and a *Bolinbroke*.

3. Neither can the general *Negatives* be said not to be liable to some formidable Objections: and we must be obliged to allow that, *not*, frequently

quently means, *not only*, or *scarcely*, or, *not chiefly*, or *rather than*. Thus, *Gen.* 45. 8. It was not *you only* that sent me hither. — 48. 10. The Eyes of *Israel* were dim for Age, so that he could *scarcely* see. — *Exod.* 16. 8. Your Murmurings are *not only* against us, but against the Lord also. — *Psal.* 51. 16. Thou desirest not Sacrifice *chiefly*; thou delightest not in Burnt-Offerings *only*. — *Prov.* 8. 10. Receive my Instructions *rather than* Silver. — *Hos.* 6. 6. I will have Mercy *rather than* Sacrifice. — *Mat.* 10. 20. It is not *ye only* that speak. — *John* 5. 34. I receive not Testimony from Man *only*. — *1 Cor.* 1. 17. *Christ* sent me not *chiefly* to Baptize. — *2 Cor.* 7. 12. I did it not *only* for his Sake that had done the Wrong, nor for his Sake *only* that suffered Wrong; but *chiefly* that our Care for you might appear. — *Eph.* 6. 12. We wrestle not *only* against Flesh and Blood, but also against Principalities and Powers, against the Rulers of the Darkness of this World, against spiritual Wick- edness in high Places.

4. The general Notations of *Time* are often given without any exact Precision; and from the Words *then*, or, *in those Days*, we are not informed at what Time *John* the Baptist came preaching in the Wilderness of *Judea*, *Mat.* 3. 1. Nor in what Part of *John's* Ministry, *Jesus* came to be baptized, from *Mark* 1. 9.

The Words תמול שלש must be literally rendered, *Yesterday and the third Day*; but their general Meaning is, *beforetime*; and so, indeed, they are commonly translated in our Version; as *Gen.* 31. 2. *Jacob* beheld the Countenance of *Laban*, that it was not towards him *as before*. — *Exod.*

5.7. Ye shall no more give the People Straw to make Brick *as heretofore*. — *Exod.* 21.29. If the Ox were wont to push with his Horn *in time past*. — *Deut.* 4.42. And hated him not *in times past*. — See, 19.4. — *Josh.* 3.4. Ye have not passed this Way *heretofore*. See 4.18. *Ruth.* 2.11. 1 *Sam.* 4.7. — 10.11. — 19.7. — 2 *Kin.* 13.5. &c.

In like manner מחר, which properly signifies *to morrow*, is used to express *the time to come* indefinitely. *Gen.* 30.33. So shall my Righteousness answer for me *in time to come*. See *Exod.* 13.14. *Josh.* 4.6, 21. So αὔριον is used *Mat.* 6.34. Take no thought for *the Morrow*, for the Morrow shall take thought for the Things of itself. And probably the ἐπαύριον *John* 1.29, 35. does not strictly mean *the next Day*: Nor *the third Day*, *John* 2.1. refer to any *particular time*. We must surely consider that Passage, *Luke* 13.32. in this general view, “Go ye, and tell that Fox, Behold, I cast out Devils; and I do Cures to day, and to morrow; and the third Day I shall be perfected. Nevertheless, I must walk to day, and to morrow, and the Day following.” Let those, who find any Author’s Writing in so correct a Manner, as not to require such *Limitations* as these to be put upon several general Words, censure the Scriptures, upon this account, as being inaccurate.

SECTION XXIII.

THE Remarks in the preceding Section were not necessarily inserted, in pursuance of the general Design of these Papers; as they neither point out any Errors in the *Hebrew* Text, nor shew any occasion for altering our Translation of

it: And what I shall here make, will appear to be of that sort which are of no great importance. The *uncouth* and *obsolete* words and expressions, that are met with in our *English* Version of the Bible, are generally intelligible, and convey the Ideas the *Writers* had in view: But as our Language is very much improved in Politeness and Correctness, since that Version was made, it may properly be wished that the Scriptures might receive every Advantage, which the improvement of our Language can give them: especially, as the Delicacy of some People's Ears is pretended to be disgusted with every *uncouth* sound. No Doubt but that the Improvement of the Language, was one of the Considerations, that induced King *James* to order a new Version to be made, about forty years after that published, and made Use of in the time of Queen *Elizabeth*; the Translators whereof appeared so well to have understood the Scriptures, that little more than the Language of it was altered, by the Translators, in King *James's* time. It is now above 140 Years since that Version was made: and, will it not be thought, will it not be found upon examination, that our Language hath been more altered, and received greater improvements, in the last 140 Years than in the 40 Years preceding? And would not, consequently, a greater Benefit arise now, from a new Version, upon that account, than could then be expected?

1. The Reader will be the better convinced of this by bringing into View some of those Words and Expressions, which would certainly be altered by Persons of such Learning and Judgment, as would, undoubtedly, be appointed to undertake a
new

new Translation, should his Majesty be pleased to give Orders for that purpose.

Advifement. Afore. Albeit. Aliant. Ambushment. Anon. Ate. Beftead. Bettered. Bewray. Blains. Chaws. Chode. Cracknels. Days-man. Discomfiture. Doleful Creatures. Fet. Folk. Fray. Habergeon. Haply. Holpen. Hofen. Hough and Houghed their Horses and Chariots. His Strength shall be *Hunger-bitten*. *Issues* of Life and Death. Kerchiefs. Lad. Lade and Laden. Leasing. Leefe. List. Listed and Listeth. Magnifical. Marishes. Mete and Meted. Mufflers. Munition. Nurture. Outer Darknefs. Peeled. Poll and Polled. Purtenance. *Searchings* of Heart. Seethe and Seething. Servitor. Silver Shrines. Silverlings. Sith. Sod and Sodden. Stature. Strew and Strewed. Swolen. Tablets. Terrifes. Trow. Twain. Unpatient. Unwittingly. Wastnefs. Wench. Wert. Wift. We do you to Wit. Wot and Wotteth.

It would be tedious to refer to the several Passages where these Words are used, to shew in what Manner they are introduced and connected: It will in general occur from the Mention of them, to those who are so conversant in the Scriptures as they ought to be; and may be discovered by others, with very little trouble.

2. Those Expressions, which, though delivered in Words of common Use, may be called *uncouth*, from their being, in some measure, unintelligible, require such Alterations as the Original will most properly admit to be made.

That expression, *Glory over me*, *Exod.* 8.9. hath been already considered, § XV. 1.— There is no good foundation for that Version of *Exod.* 17.16.

Because the Lord hath sworn : Perhaps the more proper Version may be ; “ Because their Hand is “ against the Throne of the Lord, the Lord will “ have War with *Amalek*, from Generation to “ Generation.” But, as it seems necessary, that there should be a Reference to the Name of יְהוָה נֶם it may justly be suspected, that נֶם is here put instead of נֶם. In which case, the Version would be, “ Because their Hand is against the Banner of the “ Lord.” *Josb.* 11.13. “ As for the Cities that “ stood still in their Strength, *Israel* burned none “ of them, save *Hazor* only.” Standing in their Strength conveys no particular Idea ; nor will תַּלְם על well bear such an Interpretation. תַּלְם may be a proper Name of the District, wherein these Cities stood : or, the *Latin* and *Syriac* Versions may have properly rendered it, “ As for the “ Cities which stood upon the Hills.” *Judg.* 21. 22. “ For ye did not give unto them, at this time, “ that ye should be guilty :” I think might, more properly, be rendered : “ Because ye did not give “ unto them at this time, ye are to blame.” — *1 Kin.* 14.14. “ But what ? Even now.” Might we not say, “ But when ? Even now.” — *2 Kin.* 16.15. “ And the brazen Altar shall be for me “ to enquire by.” It should be, “ for me to wor- “ ship at ;” for so the Verb בָּקַר evidently signifies, *Psal.* 27.4. — *Isa.* 10.27. “ The Yoak shall “ be destroyed, because of the Anointing.” I need not add to the Commentaries upon this Passage : It may be sufficient to observe, that *anointed* suits the Original, here, as well as *anointing*; and, the Anointed, may properly mean the Children of *Israel*, who were the *chosen people* of the Lord : for

I see no reason for applying it to *Christ*, in this Context. — *Isa.* 27. 8. “In measure, when it shooteth forth, thou wilt debate with it: He stayeth his rough Wind, in the Day of the East-Wind.” Here are Words, intelligible, and in common Use; but when they are thus connected the Sentence is no more intelligible, than it was in the former Version. “In measure, in the Branches thereof thou wilt contend with it, when he bloweth with his rough Wind, in the Day of the East Wind.” The Word חֲסִידוֹ is only used in this Place, and how the other Words may be construed, I shall refer to the Commentators, and the Reader’s own Judgment. — *Ezek.* 13. 18. “Wo to the Women which sew Pillows to all Arm-holes, and make Kerchiefs upon the Head of every Stature, to hunt Souls.” This is a Translation of the antient Versions: But if it be a proper Translation of the Original, the Commentators have, hitherto, been so deficient as not to give a good Explanation of these uncommon Phrases: so that they convey no just Ideas to the *English* Reader. — *Nabum* 2. 7. “Her Maids shall lead her as with the Voice of Doves; tabring upon their Breasts.” The Sentiment is evidently, as the *Latin*, *Greek*, and *Chaldee* Versions give it, That the Maids of her that was led away Captive should mourn as Doves, and beat upon their Breasts; as Persons in the utmost Distress: and *Tabring*, was, certainly, very injudiciously put for *Smiting*, which was the Word in our former Version. — These instances are here mentioned, farther to shew the Benefit and Expediency of a more *correct* and *intelligible* Translation

tion of the Bible, than we have at present; and, that a Translator should not too strictly adhere to any of the former Versions.

SECTION XXIV.

COMMON Words, of a general and well known Signification, have frequently, in all Languages, been applied as *appropriated* Terms, in a Sense very different from their general Import. Whenever, therefore, such *Appropriations* are not exactly known, or not duly attended to, a Translator may mistake the Sense of his Author, and not convey that Idea to the Reader which the Writer had in View.

Every *Englishman* knows the general Import of the word *Stone*: And, he knows that when that Word is applied to Weight, it hath an *appropriated* Meaning: And Persons of different Places, and different Occupations, know that this Term is variously applied; and that, though a *Stone Weight* is, in general, 14 Pounds: yet, that a *Stone* of Beef is, in *London*, 8 pounds, and, in *Herefordshire*, 12 Pounds; that a *Stone* of Wax is 8 Pounds, and a *Stone* of Glass 5. There are Words, in every Language, correspondent to the word *Stone*, in its more general Sense; but those Words cannot properly be used to render it in its *Appropriated* one. Was a Foreigner, who was translating a Piece of *English*, to meet with this Term, unless he was acquainted with the particular *Appropriation* of it, he could not himself understand his Author. And, should he render it into *Latin*, by the Word *Lapis*, he would no more convey any distinct Idea to his Reader, than a Reader of *Latin* would have,

have, who should find it said, that such an one traveled *decem*, or, *centum Lapides*, and not know that *Lapis*, in such a Connection, was *Appropriated* to signify a *Roman Mile* : And he could yet have no exact notion of the Distance, unless he knew that a *Roman Mile* consisted of 1000 Paces; and also, the precise Measure of a *Roman Pace*.

The Application is obvious ; That, should any of the *Appropriations* of the *Hebrew*, and *Greek* Words, in the sacred Writings, not be rightly understood, or not be duly attended to by a Translator, the true Sense and Meaning of the Writer would not be conveyed by his Version.

We are told *Gen.* 18. 6. That *Abraham* ordered *Sarah* to make ready three עֲדָנִים of fine Meal ; which is not improperly translated three *Measures* ; but, by this we are not informed *how much* an עֲדָנִים or מִדָּה contained : only that, from hence, we may well conclude that it was no very large Quantity : and also we may the better understand this Term when we meet with it in other Places, as, *1 Sam.* 25. 18. *2 Kings* 7. 1, 16. But the Words, by which *Weights* and *Measures* are described in Scripture, have in general no other Signification, and therefore do not here properly fall under our Consideration.

That several Words are used both in *common* and *appropriated* Senses, in all Languages, is what is well known to every Reader. And that several Words that are so used, in the original Language of the Scripture, have not been rightly rendered, or not rightly understood : That sometimes, the *common* Sense of them hath been given, or taken, where the *Appropriated* was intended ; and, the

Appropriated instead of the *Common*, will be sufficiently shewn in the following Instances.

1. כבוד יהוה *The Glory of the Lord*, in the more *common* Signification of the Words, conveys to us an Idea of the sublime Majesty of the most high God, as *Psal.* 104. 31. "The Glory of the Lord shall endure for ever." *Hab.* 2. 14. "The Earth shall be filled with the Knowledge of the Glory of the Lord, &c. &c." But, when we read, *Exod.* 16. 7. "In the Morning ye shall see the Glory of the Lord:" and *Exod.* 10. that "When they looked toward the Wilderness, the Glory of the Lord appeared in a Cloud." And *Exod.* 24. 16. that "The Glory of the Lord abode upon Mount *Sinai*:" And *Exod.* 17. that "The Sight of the Glory of the Lord was like devouring Fire." And *Exod.* 40. that "The Glory of the Lord filled the Tabernacle, so that *Moses* was not able to enter." And *Ezek.* 10. 4. that "The Glory of Lord went up from the Cherub, and stood over the Threshold of the House." We cannot but be convinced, that *The Glory of the Lord*, in its *appropriated* Sense, signified, and was understood to mean, A bright luminous Appearance, in the Likeness of a Flame of Fire. And now, though a literal Translation of the Words, into *English*, is as proper as the Words themselves were in the Original; yet, without attending to the particular *appropriated* Sense of them, we should not so plainly see the Propriety of the Expression, *Luke* 2. 9. "The Glory of the Lord shone round about them." Nor that in *Rev.* 21. 23. "The City had no Need of the Sun, neither of the Moon to shine in it; for the Glory of the Lord did lighten

“lighten it.” From whence we learn, that there is a Light independent of the Sun and Moon, that may enlighten a terrestrial Globe: And this shews us, how trifling the Objections are, which have been made against *Moses’s* Account of the Order of the Creation, from his having mentioned, that “On the first Day God said, Let there be Light;” and there was Light:” and afterwards telling us, that the Sun and Moon were not created till the fourth Day. What! Light without the Sun! say the modern Philosophical Free-thinkers; we will not believe it. The antient Opposers of Revelation, who were not willing to make any Objections to it, but what had some Shew of Reason, never went about to contradict the Truth of what *St. Paul* so frequently, and so publicly declared; and for the Truth of which he appealed to several Eye-witnesses of the Fact; That, at Mid-day, he saw a Light from Heaven, *above the Brightness of the Sun*, shining round about him, and them which journeyed with him. — But, what is matter of Fact, attested by ever so many Witnesses, to the enlightned Free-thinker? The truth of the Words, both of God and Man, must be determined by his unerring Reason!

2. The primary Signification of ימים and יום the Dual and the Plural of the Word יום, was *Days*: but it must be apparent, from several Passages, that these Words were also *appropriated* to signify a *particular Number* of Days, or a *limited Time*: And I am almost fully perswaded, that this Word sometimes signified *two Days*, sometimes a *Week*, and sometimes a *Year*. The Difference of the Pronunciation might determine in which

which Sense it was, at any Time, used, though we may not now be able to ascertain in what Manner.

That this Word was used to signify *two Days* is evident from *Numb.* 11.19. Where *Moses* is ordered to say unto the People, “Ye shall not eat
“Flesh one Day, nor two Days, nor five Days,
“nor ten Days, nor twenty Days, but even a
“whole Month.” *Exod.* 16.29. “The Lord giv-
“eth you on the sixth Day the Bread of two
“Days.” And here we may observe, that the Dual, or Plural of some Numerals are used in the same Manner. It is well known to every *Hebrew* Reader, that as עשר signifies *Ten*, so עשרים signifies twice *Ten*, or *Twenty*: And that, as אלף signifies one *Thousand*; so אלפים, unless it be particularly *limited* by some other Numeral, signifies two *Thousand*; as *Numb.* 35.5. — *Josh.* 3.4. — *2 Kings* 18.23, &c.

That the Plural of יום signifies *a Week*, is not so apparent, as that it signifies two Days, and a Year. As a Week seems to have been an original Division of Time, from the Institution of the Sabbath, mentioned *Gen.* 2.3. we might well expect, that there should be a proper Term to express it by: and we find it distinguished by the Word שבוע, *Gen.* 29.27. — *Lev.* 12.5. — *Dan.* 9.24. Yet I cannot but be of Opinion, that ימים is made Use of to express it *Gen.* 24.55. “Let the Damsel abide with
“us *a Week* or ten Days, after that she shall go.” And *Gen.* 40.4. “*Pharaoh's* Butler and Baker
“were *a Week* under Confinement.” That it does not here mean Two Days is evident; for *Joseph* had taken Notice of their Countenances before he
said

said unto them, “Wherefore look ye so sadly
 “To-day?” And when he explained to them the
 Purport of their Dreams, he told them that it
 would be yet Three Days before they should be
 taken out of Prison. — And, probably, it may
 have the same Signification *Numb. 9. 22.* “Whe-
 “ther it was *a Week*, or a Month, or *a Year*, that
 “the Cloud continued upon the Tabernacle, the
 “Children of *Israel* Journied not.” See *Neb.*
 I. 4.

That the Word signifies a *Year*, is not only
 confirmed by the last quoted Passage, where ימים
 is made Use of to express two different Spaces of
 Time, (as it might properly do, if it was distin-
 guished by a different Pronuntiation:) But it is
 also undeniably evident from *1 Sam. 2. 19.* “His
 “Mother made *Samuel* a little Coat, and brought
 “it to him from Year to Year, when she came
 “up with her Husband to offer the yearly Sa-
 “crifice.” But this is a Point, not at all in Doubt,
 and therefore need not here be enlarged upon.
 The Reader may refer to *Exod. 13. 10.* — *Lev. 25.*
29. — *Judg. 17. 10, &c.*

What particular Time may be alluded to by
 the Term ימים מקץ *Gen. 4. 3.* when *Cain* and *A-*
bel came to make their Offerings to the Lord,
 may still remain a Matter of Enquiry: though,
 from the foregoing Observations, I am inclined to
 think, that it was at some more solemn annual
 Season, that God had appointed unto them.

3. The general and original Import of the
 Word אֶשְׂרָה was *a Wood* or *a Grove*; as we learn
 from the Order which God gave, *Deut. 16. 21.*
 “Thou shalt not plant thee a (*Wood* or a) *Grove*
 “ of

“ of any Sort of Trees near unto the Altar of the
 “ Lord thy God.” But, it must evidently appear
 that this Word had another *appropriated* Sense :
 Because we read 1 *Kings* 14. 23. “ They built
 “ them high Places, and Images, and *Groves*, on
 “ every high Hill and under every green Tree.”
 And 2 *Kings* 17. 10. “ They set them up Images
 “ and *Groves* in every high Hill, and under every
 “ green Tree.” From hence it appears, That the
 Reason of the above mentioned Prohibition was,
 because the *Canaanites* had used to erect their I-
 dols, or Oratories near to *Woods* or *Groves* ; That
 the *Israelites* had followed their Idolatrous Practi-
 ces ; and that אֲשֵׁרָה in the two Places last quoted,
 must mean an *Idol* or an *Oratory*, erected for Ido-
 latrous Purposes : And that it was frequently used
 in this Sense, will appear from many other Passa-
 ges: *Exod.* 34. 13. “ Ye shall destroy their Altars,
 “ break down their Images, and demolish their
 (אֲשֵׁרִים *Groves*, but, surely, more properly their)
Oratories.—*Judg.* 6. 25. The Order that was given
 to *Gideon* appears to be, “ Throw down the Al-
 “ tar of *Baal* that thy Father hath, and (not, cut
 “ down the *Grove* that is by it, but) demolish the
 “ *Oratory* that is over it.”—1 *Kings* 14. 15. “ The
 “ Lord shall smite *Israel*, — because they have
 “ made them *Oratories*, provoking the Lord to
 “ Anger.” עָשָׂה is a Verb which cannot well be
 applied to a *Grove*.— 2 *Kings* 18. 34. “ *Hezekiah*
 “ removed the high Places, brake the Images, and
 “ demolished the *Oratories*.”— 21. 3. “ *Manasseh*
 “ built up again the high Places, which *Hezekiah*
 “ his Father had destroyed, and he reared up
 “ Altars for *Baal*, and made an *Oratory*. —

§. 7. " And he set the graven Image of the *Oratory* in the House of the Lord. — 23. 4. " *Josiah* commanded *Hilkiab* to bring forth all the Vessels that were made for *Baal*, and for the *Oratory*." — §. 6. " And he brought out the *Oratory* from the House of the Lord." — §. 7. " And the Women wove Hangings for the *Oratory*." §. 14. " And he brake in Pieces the Images, and demolished the *Oratories*, and filled their Places with the Bones of Men." These Instances, without enumerating more, sufficiently point out the *appropriated* Sense of these Words. And

4. As the Singular *אשרה* and the Plural *אשרים* signified *Temples*, or *Oratories* for Idolatrous Purposes; so the Plural *אשרות* was *Appropriated* to signify some of the *Idols* or *Images*, that were worshipped in those Temples. *Judg.* 3. 7. " The Children of *Israel* served *Baalim* and *ASHEROTH*:" for so I think it ought to be translated, rather than *Groves*. — 2 *Chron.* 19. 3. " Thou hast taken away the *Idols* (or, *ASHEROTH*) out of the Land." — 33. 3. " *Manasseh* reared up Altars for *Baalim*, and made *ASHEROTH*, and worshipped the Host of Heaven." From these Passages I am inclinable to conclude, that *Baalim* was a general Term for those Idols that were reckoned of the male Kind, and *Asheroth* for those of the Female. And I am perswaded, that *אשרות* and *אשרה* were Words of the same Meaning, though the first was more commonly made Use of to express the Female Idols in former Times: for thus I understand 1 *Sam.* 7. 3. " Put away the *strange Gods*, (or the *Male Idols*) and *ASHTAROTH* (*strange Goddeses*) from among you." — §. 4. " Then the Children of *Israel*

“ *Israel* did put away *Baalim* and *Ashtaroth*,
 “ and served the Lord only.” From hence we
 learn, that *Baalim* signifies those that are called
strange Gods in the former Verse; and consequent-
 ly, that *Ashtaroth*, must mean Idols of a *different*
Kind.—1 *Sam.* 12. 10. “ We have sinned, because
 “ we have forsaken the Lord, and served *Baalim*
 “ and *Ashtaroth*.” See *Judg.* 10. 6, &c.

I should not omit to mention, that *Ashtaroth*,
 when it is not joined with *Baalim*, sometimes re-
 fers to a particular Idol, which is called the *God-*
dess of the Zidonians, 1 *Kings* 11. 33. And, *their*
Abomination, 2 *Kings* 23. 13. — In *Judg.* 2. 13.
 where we have the first Account of the general
 Corruption of the Children of *Israel* to Idolatry,
 after the Death of *Joshua*; we are told, that they
 began with first paying their Devotions to the two
 principal Idols, Male and Female, the one called
Baal, and the other *Ashtaroth*: From the Plural
 of *Baal*, all kinds of Idols of the Male Kind, were
 called *Baalim*; and because *Ashtaroth* had a Fe-
 minine and Plural Termination, the Name was
 applied to all Female Idols.

5. The Word מללה is constantly in our Ver-
 sion rendered a *Bank*, or a *Mount*, as if it had no
 other Signification: And, indeed, I am of Opi-
 nion that it hath but one; but think it to be dif-
 ferent from that, in which our Translators under-
 stood it; and that it means an Engine of War,
 made Use of to fling Stones, or any heavy Body,
 into, or against a besieged City. But, if this be the
 Sense of it, it hath been mistaken by most Trans-
 lators: The Verb it is commonly connected with
 is ספד; from whence, in the *Latin* Versions,
 we

we have, Fundere, effundere, acervare, compor-
tare, jacere, circumjacere, extruere, congerere, mit-
tere in circuitu Aggerem; circumdare Munitiones;
ponere & tendere Infidias; cingere & circumdare
Vallum; effundere Virtutem; & collocare Ex-
ercitum. The *Hebrew* Verb, indeed, most pro-
perly signifies, *to pour out*; and therefore may be
applied either to the pouring, out of Vessels, Earth
or Rubbish, to raise a Mount; or it may, surely,
be applied to the pouring of Stones out of an En-
gine, without at all straining a Metaphor. How-
ever, I shall produce the *ten* Passages where this
Word is used, that the Reader may pass his own
Judgment whether it signifies a *Mount*, or an
Engine.

2 Sam. 20. 15. They besieged *Sheba* in *Abel*;
and they played (or poured out) an Engine a-
gainst the City; (Version, *cast up a Bank*;) and it
stood in the Trench, and all the People that were
with *Joab*, battered the Wall to throw it down.

2 Kings 19. 32. *Sennacherib* shall not come into
this City, nor shoot an Arrow there, nor come
before it with Shield, nor play an Engine (Ver-
sion, *cast a Bank*) against it.

Isa. 37. 33. A Repetition of the foregoing Verse.

Jer. 6. 6. Hew ye down Trees, and play an
Engine (Version, *cast a Mount*) against *Jerusalem*.

Jer. 32. 24. Behold, the Engines (Version,
Mounts) are come into the City to take it, and the
City is given into the Hands of the *Chaldeans*.

Jer. 33. 4. The Houses of this City, and the
Houses of the Kings of *Judah*, are thrown down
by the Engines, (Version, *Mounts*,) and by the
Sword.

Ezek.

Ezek. 4. 2. Lay Siege against it, and build a Fort against it, and play an Engine (Version, *cast a Mount*) against it, &c.

Ezek. 17. 17. Neither shall *Pharaoh* — make for him in the War, by playing Engines, (Version, *casting up Mounts*,) and building Forts.

Ezek. 21. 22. To lift up the Voice with Shouting; to appoint battering Rams against the Gates; to play an Engine, (Version, *cast a Mount*,) and to build a Fort.

Dan. 11. 15. The King of the North shall come, and play an Engine, (Version, *cast up a Mount*,) and take the most fenced Cities.

The antient Versions of these Passages may readily be compared in the *Polyglott*; from whence it will appear, that our Translators were led to render this Word a *Mount*, or a *Bank*, by the more general Concurrence of those Versions, in affixing that Sense to it. But, if the Reader shall think it could not properly be said, that “The *Mounts* are come into the City;” or that “The Houses are thrown down by the *Mounts*,” and finds that such Engines of War, as we have mentioned, are applicable to all the above cited Passages; he may be led to consider, that the Versions are but little to be depended upon; and that it is necessary to consult and compare the Words of the Original, and attend to the Context, in order rightly to understand the Language of Scripture.

6. The Sense of *2 Sam.* 1. 18. seems to have been entirely mistaken, for Want of considering the particular *Appropriation* of the Word קשת; “Also he bade them teach the Children of *Judah* the Use of the Bow; Behold, it is written in
“ the

“ the Book of *Jasher*.” It is evident from the Context, that what *David* commanded to be taught to the Children of *Judah*, was written על ספר הישר: which Words either mean, the Book of some particular Person, or, the authentic standard Copy of what was commanded to be taught them. — But, this could not be *the Use of the Bow*; the Use whereof is so often before mentioned to be known and practised; *Gen.* 27. 3. — 48. 22. — *Josh.* 24. 12. Nor, indeed, is it said, in the Original, that he commanded to teach them *the Use of the Bow*, but only קשת, that is, *the Bow*; which was a Term that *David* appropriated to signify the *Threnodia*, or mourning Song, which he had composed upon the Death of *Saul* and *Jonathan*; and which he called by that Name, from one particular Passage in it, *ψ.* 22. “ Without the Blood of the Soldiers, without the Fat of the Mighty, *the Bow* “ of *Jonathan* returned not back.” A Copy of the whole was written in the Book of *Jasher* (as we call it,) and this he commanded to be taught to the Children of *Judah*.

And here we may observe, that the whole Song of *Moses*, which is recorded *Exod.* 15. 1. is referr'd to, *ψ.* 21. by the first Words thereof: For, after *Moses* and the Children, or Sons of *Israel* had sung this Song unto the Lord, *Miriam*, and the Women answered them; “ Sing ye to the Lord, “ for he hath triumphed gloriously; the Horse “ and his Rider hath he thrown into the Sea: ” that is, They *repeated* the whole Song, which begins with these Words, in the same Manner as the Men had done before them.

7. I apprehend the *appropriated* Meaning of the Word קדש to have been mistaken, when it is rendered *Sodomite*; 1 Kings 14. 24. — 15. 12. — 2 Kings 23. 7. If קדשה means a *Whore*, Deut. 23. 17. which seems to be sufficiently confirmed from Gen. 38. 21, 22. קדש must, most probably, in the same Verse, mean a *Whoremaster*, or Fornicator: unless the Terms may more precisely be applied to those Persons, of both Sexes, who prostituted themselves for Hire. And these Terms may have been applied to them, as Persons who had *consecrated themselves* to the lewd Service of some impure Deity; which was a common Practice among the Idolatrous Nations. — The antient Versions give no Countenance to our calling this a *Sodomite*. Nor do I see any Grounds for charging the *Israelites* with being so frequently, and so notoriously guilty of *Sodomitical* Practices.

8. The Word כליה, in its primary Sense, signified the *Kidneys*; as appears from Exod. 29. 13. Lev. 3. 4, 10, &c. But it is frequently translated the *Reins*; when, in its *appropriated* Sense, it must evidently appear to mean a Man's *Inward Thoughts*, or Conscience, as Psal. 7. 9. The Righteous God trieth the Hearts and *Reins*. — 16. 7. My *Reins* reprove me in the Night-season. — 26. 2. Examine me, O Lord, and prove me, try my *Reins* and my Heart. — 73. 21. Thus my Heart was grieved, and I was pricked in my *Reins*. — Jer. 11. 20. O Lord of Hosts, that triest the *Reins* and the Heart. — 12. 2. Thou art near in their Mouth, but far from their *Reins*. — 17. 10. I the Lord search the Heart, I try the *Reins*. — 20. 12. O Lord, that seeest the *Reins* and the Heart.

A judicious Reader will not mistake the Meaning in these, and such like Passages; but whether it would not have a better Effect upon the more Ignorant, to render this Word *Thoughts*, or Conscience, I shall leave to the Reader's Judgment.

9. In the same Manner קרב which, in general, means the inward Parts, or Intestines, is very frequently used to signify the *Mind*, or Conscience, as *Psal.* 5. 9. Their *inward Part* is very Wickedness. — 49. 10. Their *inward Thought* is, that their Houses shall continue for ever. Here the Translators have added *Thought*, and given the true Sense of the Word. — 62. 4. They bless with their Mouth, but they curse *inwardly*. — *Jer.* 31. 33. I will put my Law in their *inward Parts*, and write it in their Hearts.

There are other *Words* by which the Thoughts, Mind, and Conscience, are referr'd to in Scripture; and which might, perhaps, with great Propriety, have been so rendered; but the Translators have chosen to give a more literal Version. *Psal.* 51. 6. Behold, thou desirest Truth בטחית *in the inward Parts*; and בסתם *in the hidden Part* thou shalt make me to know Wisdom. And I cannot but think it remarkable, as I have formerly observed in the Preface to *The Index to the Bible*, That though the Duty of keeping a Conscience void of Offence is much insisted on, the Means directed to, and Motives urged, in several Texts of Scripture, yet the Word *Conscience* is seldom to be found; and not even once in our Version of the Books of the Old Testament.

The same Expressions that were made Use of in the Old, were adopted by the Writers of the

New Testament, *Luke* 11.39. Your *inward Part* is full of Ravening and Wickedness. — *Rev.* 2.23. I am he, which searcheth the *Reins* and Hearts.

10. That אחרית, in an *appropriated* Sense, means *The Future State*; — That רפאים is the Word, by which the *departed Souls* are spoken of; — That שואל is *the Residence of the Miserable*; and שמים of *the Blessed*, I have endeavoured to shew at large, in a *Sermon*, lately published, preached at the Episcopal Visitation at *Derby*; in order to prove, that the Rewards and Punishments, that would await Men in an after Life, were the great Sanctions of the Law of *Moses*: and it would be tedious, here to repeat the Arguments, which evince such *Appropriations*. The principal Texts referr'd to upon the 1st Word, are *Numb.* 23.10. *Deut.* 8.16. *Prov.* 23.17. — Upon the 2d, *Psal.* 88.10. *Prov.* 2.18. *Isa.* 14.9. — Upon the 3d, *Deut.* 32.22. *Psal.* 9.17. *Isa.* 5.14. And upon the 4th, *Psal.* 139.8. *Amos* 9.2. &c. &c.

11. That there are several Words in the *New Testament* used in peculiar and *appropriated* Senses, is well known to the learned: but, whilst they are still rendered according to their more common Acceptation, they do not convey the Sense intended, to the more ignorant Reader. For Example; Πλεονεξια, in general, means *Covetousness*, or an inordinate affection for Riches; as when our Saviour saith, *Luke* 12.15. “Take heed and beware of *Covetousness*; for a Man’s Life consisteth not in the Abundance of the Things which he possesseth.” But, when we read, *Eph.* 5.3. “Fornication and all Uncleanness or *Covetousness*, let it not once be named amongst you;” it must

must give us to understand, that the Word here means, an inordinate Love of, or Desire of enjoying some particular Person: amounting to that *Lust* spoken of *Mat.* 5. 28. “ Whosoever looketh “ on a Woman, to *lust* after her, hath committed “ Adultery with her already in his Heart.” And, understanding the Word in this Sense, we come to the Knowledge of the true Meaning of that Passage, *Col.* 3. 5. “ Mortify your Members which “ are upon the Earth, Fornication, Uncleaness, “ inordinate Affection, evil Concupiscence, and “ *Covetousness*, which is Idolatry.”

12. The general Signification of *Νυμφη* is a *Bride*: See *John* 3. 29. *Rev.* 18. 23, &c. But this Word was also *Appropriated* to signify a *Daughter-in-Law*: and the Meaning of it, from the Context of *Mat.* 10. 35. and *Luke* 12. 53. is made clear to every Reader. The *Greek* Language had *νυος*, and *εννυος* to express this Relation by: but *νυμφη* appears to have been made Use of by the Apostles, as the most proper Translation of the *Hebrew* כלה which also signifies both a *Bride*, and a *Daughter-in-Law*. The former, *Isa.* 49. 18. — 61. 10. — 62. 5. *Jer.* 2. 32. And the latter, *Gen.* 11. 31. — 38. 11. *1 Sam.* 4. 19. *Ruth* 1. 6, &c.

13. *Δικαιοσυνη* is a general Term for *Righteousness*, in its most extensive Sense. But when it is said, *Rom.* 1. 17. That, in the Gospel the *Righteousness* of God is revealed from Faith to Faith: “ We must thereby understand, that *Righteousness* signifies the *Manner, Method, or Means of Justification*; and, that the true Import of this Passage is, “ In the Gospel, God’s *Method of Justification* “ by Faith, is revealed to our Faith:” As the

Apostle says, *Gal. 3. 8.* “The Scripture, fore-
 “seeing that God would *justify* the Heathen
 “through Faith, preached before the Gospel un-
 “to *Abraham.*” Now what saith the Scripture?
Gen. 15. 6. “*Abraham* believed in the Lord, and
 “he counted it to him for *Righteousness* :” i. e.
 for *Justification* ; And therefore (saith the A-
 postle *Rom. 3. 28.*) we conclude, “That a Man is
 “*justified* by Faith without the Deeds of the
 “Law.” The Word *Righteousness*, considered in
 this View, teacheth us how rightly to understand
 those Passages, *Rom. 3. 21.* “Now God’s *Method*
 “of *Justification* without the Law, is manifested,
 “being witnessed by the Law and the Prophets ;
 “even the *Method of Divine Justification* by
 “Faith in Jesus Christ ;” and, *Rom. 10. 3.* “There-
 “fore they perish, who, being ignorant of God’s
 “*Method of Justification*, go about to establish
 “their own *Method of Justification* : for Christ
 “is the End of the Law, for *Justification*, to
 “every one that believeth.” And, without far-
 ther enlarging upon this Head, I shall refer the
 Reader, who would more accurately examine the
 Import of this Word, and the Doctrine conveyed
 thereby, to the Consideration of *Rom. 3. 5. — 4. 11,*
13. — 5. 17. — 10. 10. — Gal. 2. 21. — 5. 5.
— Phil. 3. 9. &c.

These instances may be thought sufficient to
 shew, that though several Words are used both in
 a general and an *appropriated* Sense ; yet the Con-
 text will frequently point out the true and deter-
 minate Meaning of the Words ; which, when so
 discovered, will be a Key to several other Passa-
 ges. And that, though they are used in some pe-
 culiar

cular and *appropriated* Senses, widely different from the general and original Meaning of them; yet they are not used in so vague and unlimited a Manner, as necessarily to occasion any very great Obscurity.

SECTION XXV.

IT is contrary to a generally received Opinion to suppose, That the Words in the *Hebrew* Language are used with as great, if not with greater *Propriety* and *Precision*, than those of any other. But as I am perswaded of the Truth of this, by the Comparison of several Versions with the Original; and, as I impute the Inaccuracies of the Versions, in many Places, to the Want of attending to this Observation; I shall lay before the Reader some Remarks, which may probably induce him, not readily to admit the Charge of *Barrenness* or *Uncertainty*, too frequently imputed to the *Hebrew* Language, upon general Assertions only.

1. In the fourth Chapter of *Genesis*, the two Words ארץ and אדמה are frequently made Use of. They are Words that have two different, and determinate Significations, and are here always used with the greatest *Propriety* and *Precision*: ארץ to signify *the whole Globe of the Earth*; as it is *Gen. I. I.* “In the Beginning God created the “Heavens and the Earth:” (yet, it frequently is used to express *some particular Country or District*, as the Land of *Canaan*, the Land of *Moab*, the Land of *Nod*, &c.) And אדמה to express the *Surface of the Earth*, or that Part of it which admits of Cultivation. Yet they are both generally

rendered in the *Greek* by Γη, and in the *Latin* by *Terra*. The *English* Translators have made Use of the two proper Words, by which these ought to have been uniformly rendered; yet they have not regularly observed the Distinction; and for Want thereof, the true Sense is not so clearly conveyed, as it might have been. In the 2d Verse, they have rightly rendered ארמה, and said, “That *Cain* was a Tiller of *the Ground*.” And *ψ*. 3. “That *Cain* brought of the Fruit of *the Ground* an Offering unto the Lord.” And *ψ*. 10. “The Voice of thy Brother’s Blood crieth unto “me from *the Ground*.” Yet, in the very next Verse, for Want of rendering the same Word in the same Manner, they have altered the Sense of the Expression, and introduced an Impropriety: “And now thou art cursed from *the Earth*, which “hath opened her Mouth to receive thy Brother’s “Blood from thy Hand.” *Cain* could not properly be said to be cursed from the *Earth*, when he was yet to continue long upon it, build Cities, and see a numerous Posterity: But, he might properly be said to be cursed *from the Ground*; which, in this Connexion, means that Portion of Land, which *Cain* dwelt upon, and cultivated; being the very Spot of Ground, where he had slain his Brother. And, that this was the Ground meant, is evident from the next Verse; where God saith, “If thou shouldest till this Ground, it “should not henceforth yield unto thee its “Strength: A Fugitive and a Vagabond shalt “thou be upon *the Earth*.” which is mentioned by the proper Term ארץ: And observe *Cain*’s Reply, *v*. 14. Behold, thou drivest me out this
Day

Day (not, *from the Face of the Earth*, as we have it translated, but) *from the Face of this Ground*; and from thy Face shall I be hid: A Fugitive and a Vagabond shall I be upon the Earth. Upon some Part of the Earth *Cain* must inhabit, whilst he lived; and we are told, v. 16. That *Cain* went out from the Presence of the Lord, and dwelt in the Land of *Nod*. The Distinction of the Words may very clearly be seen in these Passages: and that the Scripture-Writers have been generally correct, in using them according to their original and *appropriated* Senses, might be confirmed by innumerable Instances. *Gen. 1. 25.* The Beasts, in general, are called the Beasts of *the Earth*; and in the same Verse is mentioned, whatsoever creepeth upon *the Ground*: but in our Translation no such Distinction is taken Notice of.—In *Gen. 2. 6.* the Words are rightly rendered, “There went up a
“Mist from the *Earth*, and watered the whole
“Face of the *Ground*.” But in the *Greek*, or *Latin*, or any other Version that I have had the Opportunity of consulting, no such Distinction is made: so that the *Precision*, observable in the Original, is not so much as suspected by a Reader of those Versions.

2. *Monf. Boyer*, upon the Word *Laver*, ob-
serves, that *Laver les Mains*, and *Laver du Linge*,
are both proper Expressions : and any Kind of
Washing is expressed in the *Greek* by *Λαω*, and in
the *Latin* by *Lavo* : but, in the *Hebrew* Lan-
guage, there are two Words, to express the dif-
ferent Kinds of *washing* ; and they are always used
with the strictest Propriety : כבש to signify that
Kind of *washing*, which pervades the Substance
of

of the Thing washed, and cleanses it thoroughly ; and *וָרַחַץ* to express that Kind of *washing*, which only cleanses the Surface of an hard Substance, which the Water cannot penetrate. The former is used *Exod. 19. 10.* “ Sanctify the People, and “ let them *wash* their Cloaths.” — *Gen. 49. 11.* “ Judah *washed* his Garments in Wine, and his “ Cloaths in the Blood of Grapes.” — *Lev. 13. 6.* “ The Person that was suspected of Leprosy, shall “ *wash* his Cloaths, and be clean.” — The latter is met with *Gen. 18. 4.* Let a little Water be fetched, and *wash* your Feet. — *24. 32.* Laban gave the Man Water to *wash* his Feet. — *Exod. 2. 5.* The Daughter of Pharaoh came down to *wash* herself in the River. — *Deut. 21. 6.* The Elders of the City shall *wash* their Hands over the Heifer. I need not multiply Instances ; the Words are frequently met with ; and scarce any one can read the Original of *Lev. 14. 8, 9.* without observing the Distinction. But upon looking back upon these Passages, and some others, where *וָרַחַץ* is used, the Word appears particularly to signify the *washing* of the Body, or some Part of it : and *Lev. 9. 14.* it is used, when speaking of the *washing* of the Inwards and Legs of the Burnt-Offering. And if this be the *appropriated* Sense of it, yet hath the *Hebrew* Language another Word, whereby to express the *washing* of any other impenetrable Substance, which is *שָׁטַף* : *Lev. 6. 28.* The Brazen Pot shall be scoured and *rinsed* in Water. — *15. 12.* Every Vessel of Wood shall be *rinsed* in Water. — *1 Kings 22. 38.* And they *washed* the Chariot in the Pool of Samaria ; and they *washed* his Armour. They are all three used *Lev. 15. 11.* to which I refer.

As our Language wants Words so accurately and distinctly to express the different Kinds of *washing*, this Observation can be of no farther Use than to shew, that there is a greater *Precision* in the *Hebrew* Language, than is commonly imagined; and, that the Words are used with very great *Propriety*. But I must not omit to mention, that by a beautiful and strong Metaphor, *David* uses כבס *Pf.* 51. 2, 7. “*Wash* me thoroughly from mine Iniquity, and cleanse me from my Sin: *Wash* me, and I shall be whiter than Snow.”

3. עבד signifies *To serve*, in any Capacity; and עבד ארמה *To till, or cultivate the Ground*; and the Noun עבד in general, *a Servant*. But שרת which is also frequently rendered *to serve*, signifies peculiarly, *To be in personal Attendance* upon any one, and not in laborious Business. *Gen.* 39. 4. *Joseph* found Favour in *Potiphar's* Sight; and he *served* him.—40. 4. The Captain of the Guard charged *Joseph* with the chief Butler and Baker, and he *served* them.—*Exod.* 24. 13. *Joshua* was *Moses's* Minister.—1 *Kings* 1. 4. *Abishag* ministered unto the King. In the two last Places, the Word is rightly rendered; and where we have Words, that will properly express the full Sense of the Original, they certainly ought to be made Use of, and the Verb שרת should never be translated, *To serve*; but, *To minister unto*, or attend upon: and the Noun, not *a Servant*, but *a Minister*, or, *Attendant*. See 2 *Sam.* 13. 18. 2 *Kings* 4. 43.—6. 15, &c. &c.

4. There is no observable Distinction betwixt the *English* Words, *To kill, to slay, to smite, or to put to Death*: and therefore they are promiscuously used to express the Meaning of six *Hebrew*

brew Words, which I apprehend have, each of them, distinct Significations; and which are generally applied to describe the particular Circumstances referr'd to in the Manner, or End of *kill-
ing*: which, if there be any just Grounds for such an Opinion, is a *Precision* not to be equalled in any other Language that I am acquainted with. I shall therefore submit to the Reader's Judgment, the Examination of the Grounds of my Opinion, that these different *Hebrew* Words have different, and peculiar *Appropriations*, which are generally observed through the whole Scriptures.

הרג *To kill*, appears to be a general Word, and to be expressive of all those, which either the ancient or modern Versions make Use of to render the several *Hebrew* Words by: It will properly express the *killing* of a Man, or any other Creature, in any Manner, or upon any Occasion; as *Gen.* 4. 8. *Cain* rose up against *Abel* his Brother, and *slew* him. — *12.* 12. The *Egyptians* will say, this is his Wife, and they will *kill* me. — *Exod.* 4. 23. Behold, I will *slay* thy Son. — *23.* 7. The innocent and righteous *slay* thou not. — *Lev.* 20. 15. Ye shall *slay* the Beast. — *Num.* 31. 7. They warred against the *Midianites*, and *slew* all the Males. — It would be tedious to recite more. From hence we see, that this general Word refers to *wilful Murder*, to *judicial Destruction*, to *putting to Death by Form of Law*, to the *killing of a Beast*; and to *slaying in War*: and in these several Senses it is very frequently used. The other Words seem to be more confined in their Significations.

מָוֶה *To kill a Man.* Gen. 18. 25. That be far from thee, to *slay* the Righteous with the Wicked. — 37. 18. *Joseph's* Brethren conspired against him, to *slay* him. — 42. 37. *Slay* my two Sons, if I bring him not to thee. — Exod. 16. 3. To *kill* this whole Assembly with Hunger. — Numb. 35. 21. Or, in Enmity, *smote* him that he die; he shall surely be put to Death. From hence we see, this Word signifies to *die*, as well as to be *put to Death*: But I have not observed, that it is made Use of when speaking of *putting to Death* any Creature but Man.

נָכָה *To kill in War.* Gen. 32. 11. I fear him, lest he come and *smite* me, and the Mother with the Children. — Josh. 7. 5. The Men of *Ai* *smote* them, about thirty six Men. — 11. 10 *Joshua* *smote* the King of *Hazor* with the Edge of the Sword. — 1 Sam. 17. 4. I will *smite* thee, and take thine Head from thee. It is true, that **נָכָה** frequently signifies to *smite* without *killing*; but when in these, and innumerable other Passages it implies *Slaughter*, it, I think, always signifies *killing in War*, as it is properly rendered Josh. 10. 20. *Joshua* made an end of *slaying* them with a very great *Slaughter*.

טָבַח *To kill for Food.* Gen. 43. 16. *Slay*, and make ready; for these Men shall dine with me. — Exod. 22. 1. If a Man steal an Ox, or a Sheep, and *kill* it, or sell it. — Deut. 28. 31. Thine Ox shall be *slain* before thine Eyes, and thou shalt not eat thereof. — Prov. 9. 2. She hath *killed* her Beasts, she hath mingled her Wine, she hath furnished her Table. — 1 Sam. 25. 11. Shall I take my Flesh, which I have *killed* for my Shearers? — The Noun, upon this account, signifies a *Cook*. And I have

have met with but two Exceptions to the Word's being always used with the strictest *Propriety*; and they are in the Poetical Books. *Psal.* 37.16. and *Lam.* 2.21.

טָהַשׁ *To cut the Throat*: or, *To kill any thing* in such a Manner as was appointed, in order to make them fit for Food, or Sacrifices; which was, by draining out all the Blood. The common Signification of the Word is, *To squeeze*, drain, or pour out, as in *Gen.* 40.11. I took the Grapes, and *pressed* (or squeezed) them into *Pharaoh's* Cup. And, from thence, *appropriated* to signify that Manner of *killing*, by which all the Blood was drained from the Body. *Gen.* 22.10. *Abraham* stretched forth his Hand, and took the Knife to *slay* his Son.—*Exod.* 12.6. The whole Assembly of the Congregation shall *kill* the Lamb for the Passover in the Evening. — 29.11. Thou shalt *kill* the Bull before the Lord at the Door of the Tabernacle. — 31.16. Thou shalt *slay* the Ram.—*Num.* 11.22. Shall the Flocks and the Herds be *slain* for them to suffice them? — 1 *Sam.* 14.34. Bring hither every Man his Beeve, and every Man his Sheep, and *slay* them here and eat, and sin not against the Lord in eating with the Blood.

קָטַל is a *Chaldee* Word, and used only in three Places: *Job* 13.15. Though he *slay* me, yet will I put my Trust in him. — 24.14. The Murderer rising with the Light, *killeth* the Poor and Needy. — *Psal.* 139.19. Surely, thou wilt *slay* the Wicked. From whence it appears, that the Signification of this Word is the same, as that of טָהַשׁ above mentioned.

I believe, all Languages have Words whereby *wilful Murder* is distinguished from any other Kind of *killing*; and therefore whenever רצח is met with, it should certainly be rendered by such *appropriated* Words. I cannot but think it a very great Fault in our Version, to render *Exod. 20. 13.* Thou shalt *not kill*; instead of, thou shalt *do no Murder*. — *Num. 35. 27.* The Revenger of Blood shall kill the *slayer*; instead of, the *Murderer*. — *Deut. 22. 26.* As when a Man riseth against his Neighbour, and *slayeth* him, (instead of *murdereth* him;) even so is this Matter. — See *Num. 35. 6, 25, 26, 28.* where we find *Slayer* instead of *Murderer*; which is properly inserted *ŷ. 16, 17, 18, 19, 21, 30, and 31.* The same Fault is committed in many other places; as *Deut. 4. 2.* *Josh. 21. 13.* *Judg. 20. 4.* *1 Kings 21. 19.* &c. &c.

From this view it must appear, that the *English* Version, by no means preserves the Distinctions observable in the *Hebrew*: neither, indeed, does any other Version: and therefore the *Propriety* of the Scripture Language can only be discovered, and judged of, by those who read the Original.

5. The *Greek*, Δομα and Δωρον; the *Latin*, *Donum* and *Munus*; and the *English*, *Gift* and *Present*, are scarcely distinguishable: and they are indiscriminately, and often very improperly, given as the Translation of מתנה, מנחה, and שחר; which are Words that have different, peculiar, and *appropriated* Significations.

מתנה signifies, *a Gift*, in general, *Gen. 25. 6.* *Abraham* gave *Gifts* to the Sons of his Concubines. — *Lev. 23. 38.* Besides your *Gifts*, and besides your Vows, — *Numb. 18. 6.* The *Levites* are given

given as a *Gift* for the Lord. — 2 *Chro.* 21. 3. *Jehoshaphat* gave his Sons great *Gifts*. — *Ezek.* 20. 31. When ye offer your *Gifts*, ye pollute yourselves. — *Prov.* 19. 6. Every Man is a Friend to him that giveth *Gifts*.

מנחה signifies a *Gift*, *Present*, or *Offering*, made by an Inferior, in order to obtain Favour. *Gen.* 4. 3. *Cain* brought an *Offering* unto the Lord. — 4. 4. The Lord had Respect to *Abel*, and to his *Offering*. — 32. 13. A *Present* for *Esau* his Brother. — *1 Sam.* 10. 27. I will appease him with the *Present*, that goeth before me. — See 33. 10. — 43. 11. Take down the Man a *Present*. — See *Judg.* 3. 15. They sent a *Present* unto *Eglon*. — See *1 Sam.* 10. 27. The Children of *Belial* brought *Saul* no *Presents*. — *1 Chro.* 16. 29. Bring an *Offering*, and come before the Lord. — 18. 6. The *Syrians* brought *Gifts* to *David*. — 2 *Chro.* 32. 23. Many brought *Gifts* unto the Lord. From this Extract it appears, that the Word *מנחה* properly signifies an *Oblation*, or *Offering*, when it relates to God; and a *Tribute*, or a *Present to obtain Favour*, when it relates to Man: and, had it been constantly so rendered in our Version, the Sense of it would have been properly conveyed to the *English* Reader.

שח signifies a *Bribe*. And it does not sufficiently convey the Idea intended, to render it a *Gift*, a *Present*, or a *Reward*. *Exod.* 23. 8. Thou shalt take no *Gift*; for a *Gift* blindeth the Wise, and perverteth the Words of the Righteous. — *Deut.* 10. 17. The Lord your God regardeth not Persons, nor taketh *Reward*. — 27. 25. Cursed be he, that taketh *Reward* to slay an innocent Person.

1 *Kin.*

1 *Kin.* 15. 19. Behold, I have sent thee a *Present* of Silver and Gold; come, break thy League with *Baasha*. — 2 *Kin.* 16. 8. *Abaz* sent a *Present* to the King of *Affyria*. — *Psal.* 15. 5. He that taketh not *Reward* against the Innocent. — *Prov.* 6. 35. A jealous Man will not rest content, though thou givest many *Gifts*. — 17. 23. A wicked Man taketh a *Gift* out of the Bosom, to pervert the Ways of Judgment. — *Isa.* 1. 23. Thy Princes follow after *Rewards* — 5. 23. They justify the Wicked for *Reward*. — Now, does not this Word as evidently mean a *Bribe*, in all these Places, as it does where it is so translated? 1 *Sam.* 8. 3. *Psal.* 26. 11. *Isa.* 33. 5. And I know of no Passage, where it can be properly understood in any other Sense.

6. The *Greek*, Πτωχος and Πενης; the *Latin*, *Pauper* and *Mendicus*; and the *English*, *Poor* and *Needy*; are scarcely so distinguishable, as to convey separate Ideas: and therefore, I think, not capable of being adequate Translations of the *Hebrew* Words עני, רל, רש and אבין; which appear to me to have their peculiar *Appropriations*: and,

עני to signify a Person under any oppressive or afflictive Circumstances whatsoever. *Lev.* 19. 10. Thou shalt leave the Gleanings for the *Poor* and *Stranger*. — *Deut.* 24. 14. Thou shalt not oppress an hired *Servant* that is *poor* and *needy*: Here *needy* is expressed by אבין, and, as we shall see afterwards, with the utmost *Propriety*. — *Psal.* 9. 12. God forgetteth not the Cry of the *humble*: In our former Version it was, I think more properly, The complaint of the *Poor*. — 9. 18. The Expectation of the *Poor* shall not perish for ever.

— 12.5. For the Oppression of the *Poor*, for the Sighing of the *needy* אֲבִין, will I arise.— 22.24. He hath not despised the Affliction of the *afflicted*. — 25.16. I am desolate and *afflicted*. — 34.6. The *Poor* crieth, and the Lord heareth him; yea, and delivereth him out of all his Troubles.— 35.10. Delivereth the *poor* and needy אֲבִין, from him that spoileth him.— 37.14. To cast down the *Poor* and needy אֲבִין. — 69.33. The Lord heareth the *Poor*, and despiseth not his Prisoners.— 70.5. I am *poor* and needy אֲבִין. — 72.4. He shall judge (or vindicate) the *Poor*; and save the needy אֲבִין. — 81.12. He shall deliver the *needy* אֲבִין, the *poor* also, and him that hath no Helper.— 88.15. I am *afflicted* and ready to dye.— 140.12. The Lord will maintain the Cause of the *afflicted*, and the right of the *Poor* אֲבִין. — *Isa.* 10.2. To turn aside the *needy* ל from Judgment, and to take away the Right from the *Poor*. From this Extract we may observe, that *Poor* and *Needy* are very often mentioned together, but as Persons in different Circumstances; though both of them in unhappy ones; that עֲנִי is sometimes rendered *afflicted*, and might properly be so in all Places; and by that Means, be distinguished from the other Words, that are also rendered *Poor* and *Needy*.

ל One, not in affluent Circumstances. *Exod.* 22.3. Thou shalt not countenance a *poor* Man in his Cause.— *Lev.* 14.21. If he be *poor*, and cannot get so much, he shall take one Lamb. — *Psal.* 72.13. He shall spare the *Poor* and needy אֲבִין. — 82.4. Deliver the *Poor* and needy אֲבִין.— 113.7. He raiseth up the *Poor* out of the Dust; and lifteth

lifteth the needy אביון out of the Dunghil. — *Prov.* 22. 22. Rob not the *Poor*, because he is *poor*. — *Isa.* 14. 30. The *Poor* shall feed, and the needy אביון shall lie down in Safety. — *Amos* 4. 1. Hear this, ye that oppress the *poor*, and crush the needy אביון. — 8. 6. To buy the *poor* for Silver, and the needy אביון for a pair of Shoes. — Here we see, that אביון is distinguished from ל, as well as from עני, which may include any kind of Affliction; whereas ל implies a Share of *Want*, in all these Passages; whether a greater, or a less Share, than

רש, may be a Question from *Prov.* 28. 3. The *poor* Man that oppresseth the Poor. ל, is like a sweeping Rain, which leaveth no Food: We may be inclinable to think the Oppressor the greater Man of the two; but, from the Riots we now see, upon account of the dearness of Corn, we find that the poorest Men may oppress their Superiors; and this remarkably justifies the Comparison, which the wise Man here makes. But, which Word the richer Man is mentioned by, let the Reader judge, from a comparison of the Texts. 2 *Sam.* 12. See the Parable of the poor Man's Lamb. — *Psal.* 82. 3. Defend the Poor ל and Fatherless; do Justice to the afflicted and needy. — *Prov.* 14. 20. The *Poor* is hated, (or despised,) even of his own Neighbour. — 17. 5. Whoso mocketh the *Poor*, reproacheth his Maker. — 18. 23. The *Poor* useth Intreaties. — 19. 7. All the Brethren of the *Poor* do hate (or despise) him. — 28. 27. He that giveth to the *Poor*, shall not lack. From this View I am inclinable to

think, that רש signifies a Person in *Want*, in the very next Degree to

אביון *One in abject Poverty*, who is chiefly, or altogether supported by the Charity, or Bounty, of other Persons. We have above taken Notice in what Manner it is used with עני and לר: and I shall need to refer to but few other Passages, sufficiently to shew the *peculiar* Signification of this Word. *Exod.* 23.11. Thou shalt let the Land rest, that the *Poor* of thy People may eat. — *Esther* 9.22. Sending Gifts to the *Poor*. — *1 Sam.* 2.8. He raiseth up the *Poor* לר out of the Dust, and lifteth up the *Beggar* from the Dunghill. — *Psal.* 49.2. contrasts, high and low, Rich and *Poor*. — *107.* 41. He poureth Contempt on Princes, and setteth up the *Poor* on high. — *112.* 9. He hath distributed, and given to the *Poor*. — *132.* 15. I will satisfy her *Poor* with Bread.

The Appeal lies now fairly before the Reader. And, if it shall appear, that these Words have such *Appropriations* and *Distinctions*; and that they are generally used with great *Propriety*; it points out a *Precision* in the *Hebrew* Language, unknown to any other: and consequently, the Scriptures can only be read, to the best Advantage, in the Original.

So far as any Language is really defective, the Translators cannot be to blame. But we have four Words, that would in some Measure correspond to these *Hebrew* ones, were they properly made Use of; *afflicted*, *poor*, *indigent*, and *necessitous*, might perhaps suit them as well as any other: But, whether the most proper Word was chosen or not; if the same *English* Word was but always

ways put for the same *Hebrew* one, a distinct Idea would, at least, be preserved.

7. In the beginning of the *Psalms* we read, Happy is the Man that doth not walk in the Counsel of the ungodly רשעים, nor stand in the Way of Sinners חטאים, nor sit in the Seat of the scornful, לזים. The Gradation of these Words is very observable; and from hence we are given to understand, that a Man might be רשע, an *ungodly*, or *unrighteous* Man, who was not חטא a *wilful and habitual Sinner*; and, that he might be חטא, without being לץ *A scorner of God and Religion*. — צדיק or *righteous*, means what every Man was required to be, and every deviation from Righteousness constituted a Man רשע; and therefore, at the Conclusion of the *first Psalm* we read, The Lord approveth the Way of the righteous: but the Way of the ungodly shall perish.

Ungodliness, or Unrighteousness might be committed in many different Ways and Manners: and they are expressed by several different *Hebrew* Words, distinguishing the Nature of the Crimes refer'd to; though not easy to be ascertained: And the Reader may, probably, be induced to think with me, that no Work would be more useful, for illustrating and ascertaining the Import of the *Hebrew* Words, than one upon the Plan of the Abbé Girard, in a Book entitled, *Synonymes François*: In one Article of which, he undertakes to point out the Distinctions between Faute, Defaute, Defectuosité, Vice, Imperfection, Crime, Peche, Delit, and Forfait. And it might, perhaps, be attempted with as good, or better Success, to shew the Difference betwixt

רע, פשע, עמל, עון, עול, חמס, הוה אשם, און, and רשע. And, if such an Enquiry was attended with any Share of Success, it would be worthy of the Trouble, and do Honour to the Judgment that should be bestowed upon it.

It might greatly illustrate many Passages, both in the Law, and in the Prophets, could the true *appropriated* Meaning of the Words חק, חקה, תורה, and עדות, פקודים, משפט, משמרה, מצוה, be clearly understood: They are very promiscuously rendered by the Words, Statutes, Commandments, Ordinances, Appointments, Judgments, Testimonies, or Laws; without any regular distinction of any Kind: Yet, from the Remarks upon some of the before-mentioned Words, partly synonymous, we cannot think that there is any Reason to imagine, that any of the *Hebrew* Words are used in such vague and indeterminate Senses, as these are represented to be, in our Translation, and in all the Versions. Yet, I doubt not, but that, upon a judicious Examination, some of them would be found to relate, more particularly, to the Civil, and others, to the Ecclesiastical Laws; some of them, to require a more strict Observance than others; and, perhaps, all of them, to be used with great *Propriety*.

The Words זבח *a Sacrifice*; קרבן *an Oblation* or Offering; עלה *a Burnt-Offering*; אשת *a Sacrifice by Fire*; מנחה *a Bread, or, Meat-Offering*; חטאת *a Sin-Offering*; אשם *a Trespass-Offering*; תנופה *a Wave-Offering*; and תרומה *an Heave-Offering*, are particularly distinguished one from the other, in the beginning of *Leviticus*. And the
De-

Derivations of the Words confirm the Design of their *Appropriations*: And yet, when these Words are met with in other Places, these obvious Distinctions are not always observed in the Versions.

Would the proposed extent of these Remarks admit of it, I might greatly enlarge upon this Article: But, the Design of these Sheets is only to prove, in general, that there are several Inaccuracies and Improprieties in the Versions, to point out the Causes of them, and, to shew in what Manner they are capable of being removed. And enough, surely, hath been said upon this Head, to shew that the same *Hebrew* Word should continue to be rendered in the same Manner, in any Version; unless some evident *appropriated* Sense had been affixt to it, which sometimes makes a Variation necessary.

SECTION XXVI.

THE *Names* of *Places* are frequently given from the Circumstances of their Situation; or some other Particulars, to which the Name might bear some Allusion. As *Bethel* obtained that Name, because there was an House of God erected in that Place. The *Names* of *Persons*, likewise, were given upon Account of some Circumstances attending their Births, or some other occasional Peculiarity; as appears from the Reasons given of the Names of the twelve Patriarchs, *Gen.* 29. and 30. But, though Names were originally given from common Appellatives, yet, they ought never to be translated as Appellatives. We have the Names of *Easton*, *Weston*, *Norton* and
K 4 *Sutton*,

Sutton, given, from their Situation with Respect to some other Places; signifying the East-Town, or the West-Town, &c. But when such Names are affixt, they can be no longer considered as Appellatives: yet

1. We read *Gen. 13. 1.* That *Abram* went up out of *Egypt into the South*. Now, from the Context, we are plainly informed, that *Abram* went up from *Egypt* into the Land of *Canaan*, which lay to the North-East: And the Geographer knows, that had he gone into the South, he must have bent his Course towards *Æthiopia*. This Inconsistency is occasioned, by not considering that נֶגֶב *Negeb*, was the proper Name of the Place, to which *Abram* went, when he returned out of *Egypt*; the Place where *Abram* had sojourned, before he went down into *Egypt*, upon account of the Famine. And, we have this Account of his first Arrival there, when he came from *Haran*, given, *Chap. 12. 6.* &c. *Abram* passed through the Land of *Canaan* unto *Mekom Sichem*, unto *Allon Moreh*: And he removed from thence unto a Mountain; and built an Altar unto the Lord; and from thence he went on to *Negeb*.

Negeb, undoubtedly, as an Appellative, signifies *The South*; and therefore, it is so rendered in all the antient Versions, except the *Greek*; where it is frequently translated *The Desert*, or, *The Wilderness*; but, on what Account I cannot discover, unless it was from observing the Impropriety of saying, that *Abram* went up out of *Egypt, into the South*.

We are told, *Gen. 13. 3.* That *Abram* removed again from *Negeb* to *Bethel*, or, to the Mountain where

where he had formerly built an Altar unto the Lord. And we are informed 20.1. that, after the Destruction of *Sodom* and *Gomorrab*, *Abraham* returned again to *Negeb* : and 24.62. that *Isaac* dwelt there, when *Rebecca* came unto him. And, that this was a plentiful Part of the Country, appears by *Moses*'s sending the Spies thither, "Go up this way to *Negeb*." *Numb.* 13.17. And they went up to *Negeb* : and, in the Valley of *Eshcol*, they found that cluster of Grapes, which they bare, between two, upon a Pole, and brought it to *Moses*. Now, any one who is acquainted with the Route, which *Moses*, and the Children of *Israel*, took through the Wilderness, will see the same Impropriety in *Moses*'s saying to the Spies, "Get you up this way *Southward*," as in its being said, that "*Abram* went up out of *Egypt* into the *South*."

2. Amongst the Encampments that *Abram* made in the Land of *Canaan*, it is debated whether that mentioned *Gen.* 13.18. was, in the Plain of *Mamre*, or by the Oak of *Mamre*? Give the proper Name, and call it *Allon-Mamre*, and the Enquiry is altogether needless. In this place *Abram* dwelt, when he heard of *Lot*'s being taken Captive, 14.13. And, in this Place, the Lord appeared unto him, 18.1. And, surely, this Place may be as properly called *Allon Mamre*, as the Place, where *Deborah* was buried, was called *Allon Baccuth*, *Gen.* 35.8.

3. The four Kings who plundered *Sodom*, and took away *Lot*, are said to be, the King of *Shinar*, the King of *Ellasar*, the King of *Elam*, and the King of *Nations*, *Gen.* 14.1. Now, I doubt not, but

but that *Goin* was as much the proper Name of *Tidal's* Territories, as *Shinar*, *Ellasar*, and *Elam* were of the Territories of the other Kings here mentioned: The neighbouring Princes acknowledged him to be King of *Goin*; but he is obliged to the Translators for honouring him with the Title of King of *Nations*.

4. Our Version of *Deut.* 1. 7. is “ Turn you, “ and take your journey, and go unto the Mount “ of the *Amorites*, and unto all the Places nigh “ thereunto, in the *Plain*, and in the *Hills*, and “ in the *Vale*, and in the *South*,” But I cannot think the Scripture-Language is, any where, so diffuse and indeterminate, as it appears in this View; The Order was given, no doubt, in such a Manner, as that it would be perfectly intelligible to the Children of *Israel*; and, the Places they were to take their Journey to, particularly mentioned, by their proper Names: Therefore, though it would be no Geographical Description to us; yet, if the proper Names were retained, it would have more the Appearance of conveying some distinct Ideas. And the Passage might be rendered, “ Go unto *Ar* of the *Amorites*, and to “ all the Places nigh thereunto, in *Arebab*, in *Ar*, “ in *Shapelab*, and in *Negeb*.”

That *Ar* was the proper Name of a Place, as well as an Appellative, to signify a *Mount*, or a *Mountain*, is evident from *Numb.* 21. 28. And *Deut.* 2. 9, 18. where mention is made of *Ar* of the *Moabites*; which, perhaps, may there be so particularly distinguished, because there were other Places of the same Name, in different Parts of the Territories of the Land of *Canaan*. And a Reviser
of

of the Version may frequently find Occasion to change the Appellative into a proper Name, as I should be inclined to do, *Josh. 11. 21.* *Joshua* cut off the *Anakims* from *Ar*, and from *Hebron*, from *Debir*, and from *Anab*.

That *Arebah*, in its common Signification, means a *Plain*, is allowed: But might it not also be a Name given to certain Districts? The mention of *The Plain*, conveys a very distinct Idea to the Inhabitants of *Wiltshire*: and we cannot doubt, but that the mention of *Arebah* did the same to the *Israelites* who inhabited beyond *Jordan*, from reading the Passage in *Deut. 3. 16.* “Unto the *Reubenites*, and unto the *Gadites*, I have given
“from *Gilead*, even unto the River *Arnon*; half
“*NAHAL*, and *GEBUL*, even unto the River
“*Jabbok*, which is the Border of the Children
“of *Ammon*; *AREBAH* also, and *Jordan*, and
“the Coast, from *Chinnereth*, even unto the Sea
“of *AREBAH*, under *ASHDOTH PISGAH* East-
“ward.”

Nahal, and *Gebul* are Names, which the *English* Reader is not acquainted with; because the Translators have rendered them as Appellatives; but, the *Hebrew* Names will give him as just an Idea of their Extent and Situation, as calling them the *Valley* and the *Border*.

Shapelah signifies a *Vale*; but it might also be a proper Name: And the Kings that *Joshua*, and the Children of *Israel* are said to have smitten on the West of *Jordan*, *Josh. 12. 8.* appear to have reigned in *Ar*, and in *Shapelah*, and in *Arebah*, and in *Ashdath*, and in *Midbar*, and in *Negeb*: and the Context leads us to judge, that these six
were

were the proper Names of the several Districts of the *Hittites*, the *Amorites*, the *Canaanites*, the *Perizzites*, the *Hivites*, and the *Jebusites*. The Translators may have rendered these Words by proper Appellatives, in calling them *the Mountains*, and *the Vallies*, and *the Plains*, and *the Springs*, and *the Wilderuess*, and *the South-Country* : But it is scarcely to be imagined, that these Appellatives convey to the Reader, a much more clear Idea of the Nature, Extent, and Situation of these Countries, than the proper Names would do.—As, from the Mention of *The Vale of Belvoir*, or *The Vale of Evesham*, a Foreigner, who understood the common Import of the Word *Vale*, could form no Judgment of the Extent of the Place ; nor would he imagine, that Towns and Hills, with extensive Prospects, were included in the Term of *Vale*.—To call a Dominion, therefore, by the appellative Words, *Mountain*, *Valley*, *Plain*, &c. may confine the Idea, more than the *Hebrew* Word, given as a proper Name, would do ; and scarcely be more particularly descriptive.

In vain are these Names, or any account of these Districts, sought for in *Sanfon's Geographia Sacra*, or *Bonferius's Onomasticon*. The whole *Synopsis Criticorum*, for Want of considering these as proper Names, have lost a fine Opportunity of displaying their Art, upon a very intricate Subject ; and not less important than some, upon which they have bestowed great Labour.

5. It may sometimes be difficult to determine, whether a Word is to be considered as an Appellative, or a proper Name : as when we are told, 1 *Chro.* 13. 7. That the Ark being taken out of the
House

House of *Abinadab*, *Uzza* and אֲחִיָּא drove the Cart. *Abio* may be a proper Name, but we meet not with it in any of the Genealogies or Catalogues that are given, upon any other Occasion. As an Appellative, it signifies *his Brother*, or *his Brethren*. What appears to have determined our Translators here, was, the *Masoretic* Points; but, either the Points did not so determine it, when the antient Versions were made, or, they were not regarded by those who made them; they all render the Word as an appellative Plural, *his Brethren*, except the *Latins*, who understood it in the singular Number.

The Word אֵל, as an Appellative, signifies, *a Jaw-Bone*; but, it was also the proper Name of the Place, where the *Philistines* met *Samson*, and where he slew a Thousand of them with the *Jaw Bone* of an Ass. The Name also of *Ramath-Lebi* was given to the Place, where he cast away the *Jaw-Bone*. To consider the Word then, as Appellative, in the next Verse; and to say that, “When *Samson* was thirsty, God clave an hollow Place that was in the *Jaw*, and there came Water thereout;” must be through Want of common Attention; because, they immediately subjoin, “Wherefore he called the Name thereof *En hakkore*, (*q. d.* The Well of him that called) which is in *Lebi*, unto this Day.” — Such Mistakes as these, give wrong Ideas to the ignorant; and furnish the Scoffers with matter of Ridicule. — The Error, indeed, is corrected in the Margin, which hath *Lebi*, instead of *the Jaw*; see *Judg.* 15. 14, &c. But, few Bibles, in Comparison, have marginal Notes: the Text, and not the Margin,

Margin, is ordered to be read in publick; and the Infidels seldom look farther than into the Translation, to seek for Objections.

6. Mr. *Peters*, in his Dissertation on the Book of *Job*, p.340. hath observed, that instead of rendering *Psalms* 141.7. Our Bones are scattered *at the Grave's Mouth*; or, lie scattered *before the Pit*; it should be, Our Bones are scattered *by the order of Saul*. The Letters *לפני* are the same both in the Appellative, and the proper Name: And as it hath been made already apparent, that too strict an adherence to the Points may obscure the Sense of a Passage; so, should a new Version be ordered to be undertaken, the Translators would consider themselves as more at Liberty to examine the *Propriety* of them, than the former Composers of the modern Versions have done.

That beautiful Illustration of *Deut.* 33.1, &c. by Mr. *Kennicott*, p.422. hath not escaped the particular Notice of any of his Readers: And, it must strike the Attention of those who have not seen it, to be told, that it is not said, The Lord came *with ten Thousands of Saints*, (which is a Circumstance no where mentioned in Scripture,) but, that he came *from Meribah-Kadesh*: *Moses* referring the Children of *Israel* back to the remarkable Event recorded, *Exod.* 17.1, &c.

This Article might be enlarged with many more Instances of the like kind; and it might, probably, be justly observed also, that what were intended as Appellatives, are sometimes rendered as proper Names: and of this *Job* 1.15. may be an Instance; "The *Sabeans* fell upon the Asses, " and took them away:" as the *Sabeans* are no where

where else mentioned; and, as we have no Authority for considering **אֶשְׁכְּנָא** here as a proper Name, but that of the *Latin* Version; the *Greek* and *Syriac* calling it a *Band of Robbers*.—But from these Remarks, on this Head, a Reader will see cause to be attentive in considering whether a Word be an Appellative, or a proper Name; and a Translator will be immediately aware of the Impropriety of saying “The City that is in the “midst of the River.” “And the Mount in the “Valley.” See *Josh.* 13. 9, 16, 19.

SECTION XXVII.

SEVERAL Words, in all Languages, are rendered the more difficult to be understood, by their being *equivocal*: and, where a Word hath two, or more general Significations, a Translator may frequently be led to take it in a different Sense from that, in which the Writer meant it. Upon such Words the Commentators have great Room to expatiate: And, notwithstanding they have bestowed great Pains upon them, yet, from the improper Translation of these *equivocal* Words, arise more, and more material, Errors in the Versions, than from any other Cause whatsoever.

1. The Word **רוּחַ** may, I think, properly be reckoned at the Head of these *equivocal* Words; as it is made Use of to express, (1.) *The Wind*; *Gen.* 8. 1. God (made, or) caused a *Wind* to pass over the Earth, and the Waters abated. *Exod.* 10. 13, 19, &c. An *East Wind*, a *West Wind*.—(2.) *Breath*; *Gen.* 6. 17. All Flesh, wherein is the *Breath* of Life, shall die.—7. 22. All in whose Nostrils

strils was the *Breath* of Life died, &c. — (3.) What assists *Breathing*; A gentle Air, therefore, *Gen.* 3. 8. called, *A Breeze*, or, the cool of the Day; and, for the same Reason, properly translated Comfort or *Refreshment*, *Ester* 4. 14. — (4.) As the Wind bloweth every Way, so *Jer.* 52. 23. it signifies *a Side*: and *Gen.* 32. 16. it is rendered *a Space*, or a Distance. — (5.) *A Spirit*; in the Sense we speak of the Spirit of God. *Gen.* 41. 38. A Man in whom the *Spirit* of God is: *Exod.* 28. 3. Whom I have filled with the *Spirit* of Wisdom. — (6.) *The Spirit*, or *Mind* of a Man; *Gen.* 45. 27. The *Spirit* of *Jacob* their Father revived. — 26. 35. Which were a Grief of *Mind* unto *Isaac*, and to *Rebecca*. — (7.) *Courage*, or *Valour*; *Josh.* 9. 2. Neither did there remain any more *Couragé* in any Man. — (8.) *Anger* or *Resentment*; *Judg.* 8. 3. Then their *Anger* was abated towards him. — (9.) *A Spirit*; in the Sense we understand it, when we speak of an Apparition. *Job* 4. 15. A *Spirit* passed before my Face, and the Hair of my Flesh stood up.

The Word by which *Spirit* is expressed is *equivocal*, in most Languages: But we have Words, whereby the several distinct Ideas it conveys, in the Scripture-Writings, may be given to the Reader, in such a Manner, as to avoid all Obscurity: yet, as the Translators might be liable to mistake the true Import of the Word, in some Passages; so, I apprehend, they have done this in the very first Passage where it is used; and so, as to make an Enquiry into the true Sense of the Word a Matter of Importance. *Gen.* 1. 2. “The *Spirit* of
“ God moved upon the Face of the Waters.” —

I cannot but think it derogatory to the *Spirit* of God, to introduce it as moving upon the Waters to no apparent Purpose ; and to be a Transgression of that proper Rule of the Poet,

Nec Deus interfit, nisi dignus vindice nodus.

A Rule, which is never transgressed in all the *Mosaic* Writings ; and, in my Opinion, *Moses* had no such Thing as the *Spirit of God* here in View. In this Verse, he appears to be only giving an Account of the original and confused State of the Earth ; and to do it in a Manner most strongly descriptive, “ The Earth was chaotic and unin-
“ formed ; and Darkness was upon the Face of
“ the Abyss ; and a *most violent Wind* blew upon
“ the Surface of the Waters.” From this Account, no doubt but *Ovid* composed those admired Lines,

———— rudis indigestaque moles.

Nullus adhuc mundo præbebat lumina Titan.

Quaque erat & tellus, illic & pontus & aër.

Sic erat instabilis tellus, innabilis unda.

In the next Verse, God is introduced, saying, Let there be Light ; and there was Light ; and afterwards, giving a Command to the Waters, to depart to their appointed Places ; and that, in Language more sublime than *Ovid* was capable of equaling, though he had this Original before him, as no one will doubt who reads him : But I shall only here observe, that the Lines above quoted are such a Paraphrase of this Verse, as may induce us to think, that *Moses* meant only to express a *most violent Wind* by the Words רוח אלהים, if those Words will bear that Construction ; and,

L

That

That אלהים was frequently added to Words, in order to express them in the most superlative Degree, is well known to every one conversant in the original Scriptures. The highest Compliment that the Children of *Heth* could pay, was expressed by this Word, in that very polite Conversation which is upon Record in the 23d Chapter of *Genesis*, “Hear us, my Lord, thou art *a mighty Prince* amongst us.”—The mighty Thunderings mentioned *Exod.* 9.28. are in *Hebrew* called, *The Voices of God*. — The Panic, the *Philistines* are said to have been seized with, *1 Sam.* 14.15. is called, *The Trembling of God*.—The Favour, which *David* was inclined to shew to the House of *Saul*, is literally rendered *2 Sam.* 9.3. *The Kindness of God*. — And, after considering these Expressions, will it not readily be allowed, that רוח אלהים *The Wind of God*, may properly signify, *a most violent Wind*?

We may observe here, that both אל and יהוה are added to Words, to express an high Superlative, as well as אלהים. *Gen.* 13.10. A *beautiful Garden*, is called the Garden of *the Lord*.—*1 Sam.* 26.12. A *very deep Sleep*, is called *The Sleep of the Lord*. — *2 Chron.* 14.14. and 17.10. A *very great Fear*, is called *The Fear of the Lord*.—And *Psal.* 80.10. The *tallest Cedars*, are called *The Cedars of God*.

2. The Verb חטא is so *equivocal*, as to mean, in direct Opposition, both *To sin*, and *To purge, or purify from Sin*. In the former Sense it is most commonly used; as in *Psal.* 51.4. “Against thee only have I *sinned* :” But we must understand it in the direct contrary Sense in the 7th Verse of the

the

the same *Pſalm*; “Thou canſt *purge* me with Hyſſop, that I may be clean.” So again, *Lev.* 14. 52. “He ſhall *purify* the Houſe with the Blood “of the Bird.” And *Numb.* 8. 21. The *Levites* were *purified*, and they waſhed their Clothes.

The Noun derived from this Verb ſignifies alſo both *Sin*, and a *Propitiation for Sin*; and like- wiſe *the Effects of Sin*. It hath not eſcaped the Notice of the Commentators, that חטאת, which is improperly rendered *Sin*, *Gen.* 4. 7. means, an *Offering for Sin*: where God ſaith unto *Cain*, “Why art thou wroth? and why is thy Counte-
“ nance fallen? If thou haſt done well, would
“ there not have been an Elevation (of thy Coun-
“ tenance, or an Acceptance of thy Sacrifice?)
“ And, if thou haſt not done well, a *Sin-Offering*
“ lieth at the Door; it is at thy Diſpoſal, and
“ thou haſt Power over it.” Hence, the Nature of *Cain’s* Crime; the Juſtice of his Punishment; and the Mercy of God, evidently appear. *Cain* had not ſacrificed in a proper Manner, as *Abel* had done; God informs him, that he might yet make an Attonement, by a *Sin-Offering*, which was ready at hand: Inſtead of doing which, he roſe up againſt his Brother, and ſlew him; and ſo rendered his Crimes unpardonable.—*Deut.* 9. 21. I took your *Sin*, (*i. e.* the Effect of your Sin, the Calf which ye had made to worſhip,) and burnt it.—*Hof.* 4. 8. “The Priests eat up the *Sin* of my
“ People;” *i. e.* The *Sin-Offerings*, which, by the Law, were appointed to be conſumed by Fire:—*Pſal.* 40. 6. The Word is rightly rendered, in all the antient and modern Verſions; “Burnt-
L 2 “Offering

“Offering and *Sacrifice for Sin* hast thou not required;” *i. e.* not only those. See § XXII. 2.

As the *Hebrew* Word חטאת was used thus *equivocally*, so the Apostle St. Paul uses the *Greek* Word *αμαρτια* in the same Manner. 2 Cor. 5. 21.

“For he hath made him to be *Sin* for us, who knew no Sin; that we might be made the Righteousness of God in him;” *i. e.* “God hath made Christ to be an *Offering* and a Propitiation of *Sin* for us, though he knew no Sin; that we might be made the Objects of Justification, according to the Method which God appointed, by our Faith in Christ.” See § XXIV. 13.—Rom. 6. 10.

“For in that he died, he died unto *Sin* once:” which is thus paraphrased by Dr. Doddridge; “For, whereas he died, he died once for all, as a *Sacrifice for Sin*, to atone the injured Justice of God, and repair the Honours of his violated Law.”—Rom. 8. 3. “For what the Law could not do, in that it was weak through the Flesh, God, sending his own Son, in the Likeness of sinful Flesh, and *for Sin*, condemned Sin in the Flesh.” The Ellipsis to be supplied is, That, what the Law could not do, God, sending his Son to be a *Sacrifice for Sin*, hath done for us. — There is an Ellipsis of the same Kind, Heb. 10. 6. which is supplied in our Version; “In Burnt-Offerings and *Sacrifices for Sin*, thou hast had no Pleasure.”

3. The Word חַטָּאת which is somewhat synonymous to חטאת, and is commonly translated *Iniquity*, sometimes signifies, *The Effects, or Punishment of Iniquity*. Exod. 28. 43. The sanctified Vestments shall be upon Aaron and his Sons, when they

they come near to the Altar, to minister in the holy Place, that they bear not their *Iniquity*, and die. — *Numb.* 18. 23. The *Levites* shall do the Service of the Tabernacle of the Congregation, and they shall bear their *Iniquity*. — *1 Sam.* 25. 24. Upon me, O Lord, be this *Iniquity*. — 28. 10. And *Saul* sware by the Lord (to the Witch of *Endor*,) saying, As the Lord liveth, there shall no *Punishment* happen to thee for this Thing. — *Lam.* 5. 7. Our Fathers have sinned, and are not; and we have borne their *Iniquities*. — *Ezek.* 18. 19. Doth not the Son bear the *Iniquity* of the Father? — See *Lev.* 5. 1, 17, &c.

4. The common Signification of בֵּרַךְ is *To bless*; but it is sometimes used in the opposite Sense, and means, *To curse*, or to blaspheme. *Job*, 1. 5. It may be my Sons have sinned, and *curst* God in their Hearts. — *Job*. 11. He will *curse* thee to thy Face. — 2. 9. *Curse* God, and die. — *1 Kin.* 21. 10. Thou didst *blaspheme* God, and the King. — *Job*. 13. *Naboth* did *blaspheme* God, and the King. How unaccountably is this Charge laid against *Naboth* in the 70 Version, and the Vulgar *Latin*, εὐλόγησε Θεὸν καὶ Βασιλέα, *Benedixit Deum & Regem*? For though the *Hebrew* Word admits of opposite Significations; neither the *Greek* or *Latin* Words are so converseive: And no *English* Reader will think, there could be any great Propriety in the Children of *Belial* witnessing against *Naboth*, and saying, *Naboth Blessed* God, and the King.

5. The Word קָשַׁב signified, either *To kiss*, or, *to be subject to*. It is generally rendered by φιλεω and καλῶφιλεω in the 70: But they saw the Ne-

cessity of rendering it, *Gen.* 41. 40. And to thy Word shall all my People *be subject* : And they have rendered, 1 *Kin.* 19. 18. Every Mouth that hath not *worshipped* Baal ; instead of *kissed* him, as it is in our, and the other Versions. — *Psal.* 2. 12. “ *Kiss* the Son, lest he be angry, and ye perish,” must imply a Direction to Submission and *Obedience* ; and consequently, the Word should be here rendered, *Obey*, or be subject to ; as *Kiss* cannot so properly be used, to express this metaphorically, in our Language : Most of the antient Versions have it *Receive Instruction* ; and, the Commentators have supposed, that there was a various Reading in the former *Hebrew* MSS. but I see no sufficient Reason to support such a Conjecture.

6. *תָּסַח* signifies either a *Mark*, a *Sign*, or a *Token* : Words which seem to be much of the same Import ; yet, the putting one of these for the other, hath given great Room to the Critics to expatiate upon that Passage *Gen.* 4. 15. “ And “ the Lord set a *Mark* upon *Cain*.” The Labour bestowed to shew what Kind of *Mark* this was, hath been immense, and, hitherto, in vain ; as no one is yet allowed to have given any satisfactory Account of that Matter : Which, indeed, I think very excusable ; because the Enquiry was made upon a Point where the matter of Fact was wanting. God had set no *Mark* upon *Cain* : He had given him a *Token*, that no one that met him should kill him ; and such an one, as entirely allayed his Apprehensions upon that Head. Therefore, the only Difficulty remaining is, to know *what* the *Sign* or *Token* was, that God gave to *Cain*. Here is as much Room for the Critics to exercise

exercise their Skill in, as there was in the other Enquiry: But, there is no necessity of our being informed in the Particulars of this Circumstance. We do not find, that either of the two Wives of *Lamech* had the Curiosity to ask him, by what *Sign* or *Token* he was assured, that “as the Slaughter of *Cain* was to be avenged seven Times, so he had a Promise that the Slaughter of himself should be avenged seventy and seven-fold,” if any one should kill him: yet there can be little doubt but that, in his Speech, recorded *Gen. 4. 23.* he refer’d to some *Sign* or *Token*, which he had received from the Lord. That God was frequently pleased not only to give, but to confirm his gracious Promises by remarkable *Signs* and *Tokens*, can have escaped no one’s Notice: that the asking for such a Confirmation of a Promise, was not unreasonable, or displeasing to the Lord, is evident from *Exod. 4. 1.* &c. *Judg. 6. 17.* *Isa. 7. 11.* and many other Places; from remarking which it is apparent, that the Word *אֵימָנָה* generally signifies a *Sign* or a *Token*; and I have not observed, that it is any where necessary to suppose it to signify a *Mark*, in that Sense the Critics would understand it here.

7. The common Signification of *עֲמָלָה* is *Work*; but, it is used also to express *the Wages* or *Reward that is given for Work*: And *Job, 7. 2.* it is rightly rendered, *The Reward of his Work.* — *Lev. 19. 13.* *The Wages* of him that is hired. — *Psal. 109. 20.* Let this be the *Reward* of mine Adversary. — *Isa. 40. 10.* The Lord’s *Reward* is with him, and his *Work* is before him. The Margin here rightly puts his *Recompense*, instead of his *Work.* — 49 4.

My *Work* is with my God. — *Jer.* 22.13. And giveth him not *for his Work*, though there is no Particle to exprefs *for*.

8. *בשרה* is always rendered by the 70 *ευαγγελια*, or *ευαγγελιον*: But, it is evident, that it not only means *good*, or *glad Tidings*; but also, *the Reward* that was expected by, or given to those, who brought such *Tidings*; as it is properly translated, *2 Sam.* 4.10. *Who thought, I would have given him a Reward for his Tidings*. Now, though in these, and many such like Instances, our Translators have properly rendered the Words; yet it may be observed, that the antient Versions have greatly obscured many of the Passages, where the *Hebrew* Words are used in such distinct Senses.

9. The Words *κριμα*, and *κρισις* are generally rendered *Judgment*: But as these Words are used in all the *equivocal* Senses, to which the Word *Judgment* can be applied; it is no Wonder, that the true Import of the Word is, in some Passages, liable to be mistaken. (1.) It means *Judgment in general*: *Mat.* 7.2. With what *Judgment* ye judge, ye shall be judged. — *John*, 7.24. Judge not according to the Appearance, but judge righteous *Judgment*. — 5.30. My *Judgment* is just. — 8.16. My *Judgment* is true. (2.) *Righteous, or favourable Judgment*, or *Justice*. *Mat.* 23.23. Ye have omitted the weightier Matters of the Law, *Judgment*, Mercy, and Faith. — *Luke*, 12.2. Ye pass over *Judgment*, and the Love of God. (3.) *Condemnation*. *Mat.* 5.22. Whosoever is angry with his Brother without a Cause, shall be in Danger of the *Judgment*. — *John*, 12.31. Now is the *Judgment* of this World. — *Rom.* 2.3. Thinkest thou,

thou, that thou shalt escape the *Judgment* of God? — 1 Cor. 11. 29. Eateth and drinketh *Damnation* to himself. — v. 34. That ye come not together unto *Condemnation*. (4.) *The Day of Judgment*. Heb. 9. 27. It is appointed to all Men once to die; but after this *the Judgment*. — 2 Pet. 2. 4. Delivered them into Chains of Darkness, to be reserved unto *Judgment*. — Mat. 12. 41. The Men of *Niniveh* shall rise in *Judgment* with this Generation. From this view, the Reader will see, that it will be proper for him to be cautious, before he determines what Kind of Doctrine is conveyed by the word *Judgment*. Without this, he may be liable to mistake the original Purport of Mat. 12. 18. “I will put my Spirit upon him, and he shall shew *Judgment* to the Gentiles.” Or, *James*, 2. 13. He shall have *Judgment* without Mercy, that hath shewed no Mercy; and Mercy rejoiceth against *Judgment*.

10. I have now given, I apprehend, a sufficient Number of Instances, of Words being used so *equivocally*, as to require the Reader, sometimes, to stop to examine them; and, to shew, that the Want of attending to the particular Sense of such Words in divers Passages, may introduce Improperities into a Translation. And, though this may appear to be somewhat contradictory to what is said above § xxv. “That the *Hebrew* Words are “used with as great *Propriety* and *Precision*, as “those of any other Language;” yet, surely, that Assertion may be well maintained, allowing, that several Words are *equivocal*; and admitting, that every Word is not always used with the strictest *Appropriation*.

SECTION XXVIII.

IN the Formation of *quiescent* or *defective* Verbs, it frequently happens, that the same Word may spring from different *Radixes*: And, it is very possible, that a Reader, or a Translator, may think the Word is deduced from a Root, with a Signification different from that, which the Writer had in View; and, by that means, alter or obscure the Passage.

1. The Word רָאָה Gen. 50.15. may be deduced either from רָאָה *To see*; or, from יָרָא *To be afraid*. The Translators of this Passage have generally taken it, here, to be a Derivative of רָאָה, and rendered it, according to the *English* Version, “When *Joseph’s* Brethren *saw* that their Father “was dead.” But, as it may as regularly be formed from יָרָא, we ought to consider, what Turn it would give to the Expression; and which is most agreeable to the Context: From the latter, the Translation must be “*Joseph’s* Brethren were *afraid*, when their Father was dead, or because “their Father was dead:” for it is well known, that יָ as properly signifies *Because*, as *When*: And now, it is left to the Reader’s Judgment to determine, in what Manner he thinks it the more probable that the Historian intended to give the Account of this Matter. In any View, indeed, the *Fear* of *Joseph’s* Brethren is implied, lest he should resent their former Usage of him, after their Father was dead; and therefore, I think it the more probable, that it was intended to be expressed.

2. In the same Manner, the true *Radix* of the Word seems to have been mistaken 1 *Kin.* 19.3.

“And,

“ And, when he *saw* that, he arose and went to “ *Beer-sheba*,” וַיָּרָא וַיֵּקָם וַיֵּלֶךְ are the Words in the Original ; and no Relative is added to any of them : And are not these Words properly rendered in the antient Versions, telling us, that when *Elijah* knew, how *Jezebel* had threatned his Life, “ He *was afraid*, and arose, and went away ? ” The Points may now direct us to consider the Word as derived from רָאָה ; and in Complaisance thereto, and Neglect of the antient Versions, the modern Translators, (except the *French*,) have given an improper Turn to the Expression.

3. In the *Bishops Bible* we read, *Psal.* 64. 9. “ And all Men that *see it*, shall declare the Work “ of God ; ” though the Word there is וַיֵּרָא without any Relative, and properly rendered, in our later Version, “ All Men shall *fear*.”

4. יָרָא not only signifies to *fear* ; but also to *worship*, or reverence. See 2 *Kin.* 17. 28, 32, 33, 35, &c. And therefore, I think, that *Gen.* 46. 29. might be more properly translated, “ *Joseph* went “ up to meet *Israel* his Father, and *did Reverence* unto him ; ” than “ *presented* himself unto him.” And, very frequently, when we read of *fearing* God or *fearing* Man, the Reader will find it necessary to affix the Idea of *Worship*, or *Reverence*, to that Word.

5. Some of the Commentators are inclined to read 1 *Kin.* 12. 2. *Jeroboam* returned out of *Egypt*, instead of *dwelt in Egypt*. (See *Poole's Synopsis*, in loc.) And, the Context lays a good Foundation for their Opinion. The Word וַיֵּשֶׁב may either be derived from יָשַׁב, or שָׁב. And, as *Jeroboam's* going into *Egypt* had been mentioned in the preceding

ceding Chapter, his *Return* appears here to be spoken of.

The critical Reader will observe many of these *quiescent* or *defective* Verbs, in their several Formations, which may be deduced from different *Roots*; and will think himself at Liberty to consider them in such a Light as the Context shall, most properly, require; or as the most approved Versions and Comments shall direct him to.

SECTION XXIX.

SEVERAL *Hebrew* Words that are composed of the same *Letters*, are in different Passages, different *Parts of Speech*, with very different Significations: and, sometimes, the same *Letters* which compose both a *Noun* and a *Verb*, or a *Verb* and a *Pronoun*, may admit of a rational Interpretation considered in *either View*: But, if they be considered in different Views, by different Interpreters, one of them must render them in a Sense contrary to what the Writer intended, and not convey his Sentiment to the Reader.

1. The Word נָשָׂא *Gen.* 4. 7. hath been so considered; some have rendered it as a Verb, others as a Noun. Taking it as a Verb, our Translators have rendered it, “Shalt thou not *be accepted*?” And others, as a Noun, have rendered it *Elevation*, or, *Acceptance*. I must confess, that the Word here appears to me to signify *Elevation*; as particularly referring to what God had before said to *Cain*, “Why is thy Countenance *fallen*?” “If thou hadst done well, would there not have been an *Elevation* of thy Countenance from the signal Marks of Approbation which I should
“ have

“ have given unto thee, as I have done to thy
 “ Brother *Abel*?” This Passage is before taken
 Notice of. § xxviii. 2.

2. Our later Version of this Word in *Psal.* 62.
 4. is, “ They only consult to cast him down from
 “ his *Excellency*.” In the former it was, “ Their
 “ Device is only to put him down, whom God
 “ will *exalt*.” The original Word is evidently a
 Noun; yet, *Dignity*, as we read it in the *Bishops*
Bible, much better expresses the Sentiment, than
Excellency: And no Improvement of Style, or
 Diction, that can be introduced into a Translation,
 ought to be neglected in a Version of the Bible.

3. The same Letters לך either form the Im-
 perative, from לך, and signify, *Go thou*: or, they
 are the Pronoun ך thee, or thou, with the Præfix
 ל. This Word we find thus translated, *Gen.* 27.
 43, “ Arise, flee thou to *Laban*.” But, the Word
 may here be a Verb; “ Arise, flee, go unto *La-*
ban.” The Words are קום ברח לך אל לבן;
 an Expression much similar to that, 1 *Sam.* 9. 3.
 קום לך בקש; where all the Versions have ren-
 dered the Words “ Arise, go, seek.” And *Deut.*
 10. 11. לך קם from the *Samaritan* Text, and
 the *Targum*, is rendered *Surge, & Vade*.

It is not, indeed, very material, in which Sense
 the Word is taken in these, and such like Pas-
 sages; But if it be here considered as a Pronoun,
 it must be allowed to be pleonastick; and there
 is no Occasion to seek for a Figure of Speech,
 where the Words may be literally understood.

But, the Points added to this Word, in these
 Passages, require it to be considered as a Pronoun:
 It is true, they do so; and shew us, that those
 who

who added the Points, considered it in that View. The Authority of antient Versions weighs much more with me, than the Authority of the Points : And I may appeal to any one, well conversant in the *Hebrew* Idiom, whether reading ך in an unpointed Bible, in the Passages before mentioned, he should not, without Hesitation consider it as a Verb?

SECTION XXX.

THOUGH the *English* Translation of the *Bible* must be allowed, in general, to be more literal and exact than any other ; yet, as the *Hebrew* would not always admit of a literal Version, the Translators found themselves sometimes under a Necessity of *adding* Words, to introduce a proper Connexion between, or an Illustration of some Passages. And, in such Cases, they might not always hit upon the *Addition* that was most proper and necessary to be made : Or, they might sometimes think an *Addition* necessary, where it was not really so.

Our Version of *Gen.* 15. 1. is, “ Fear not *Abram* ; “ I am thy Shield, *and* thy exceeding great Reward.” Now, in the Original, there is no such *connective* Particle, as makes it necessary to give this Turn to the Expression ; and therefore, what was thought wanting was *supplied*. But, without supplying it, the Words may be literally and properly rendered ; “ Fear not *Abram*, I am thy “ Shield : thy Reward shall be exceeding great.” Not, that *God was his Reward* ; but, that God would give him a great Reward. And that *Abram* understood the Words in this Sense, is evident from

from his Reply to them; which was, “Lord, what wilt (or, why shouldest) thou give me, seeing I am childless?” And God there gave him the Promise of a Son.

2. Our Version of *Gen.* 30. 27. is, “And *Laban* said unto *Jacob*, If now I have found Favour in thy Sight, *Tarry*: For I have learned by Experience, that the Lord hath blessed me for thy sake.” The literal Translation is, “If now I have found favour in thy Sight, let me discover (or, experience) it; for the Lord hath blessed me for thy sake.” From whence it appears, that the first *For* is misplaced in our Version; and *Tarry* is added, to supply a supposed *Ellipsis*, and both, without any real Occasion. The Desire of *Jacob*’s Tarrying, is undoubtedly implied in the Words of *Laban*; but is not more necessary to be expressed in the Translation, than it was in the Original.

Another Observation, of a different Kind, occurs upon this Text; which is, that בגללך properly rendered *for thy sake*, may, by mistake, have been substituted into the Text instead of ברגלך *since thy Coming*. The 70 evidently translated from this latter Word; And, in *Jacob*’s Reply *x.* 30. he tells *Laban*, “It was but little that thou hadst before I came, and the Lord hath blessed thee לרגלי *since my coming*”.

3. I cannot but think, that the Order for the Treatment of those, who might be suspected to have been attacked with the Leprosy, as it is represented in our Version of *Lev.* 13. is very greatly mistaken. We are there told, that if any Man had a Swelling, or a Scab, or a Pimple in his

his Flesh, he was to shew it unto the Priest : And though there were no apparent Signs of a Leprosy, the Priest was to *shut up him that had the Plague* seven Days ; *ſ. 4.* And if he could not pronounce the Person clean at seven Days End, he was to shut him up seven Days more ; *ſ. 5.* — According to this Account, every Person, upon the least imaginable Suspicion, must undergo a Confinement of a Week, or a Fortnight's Continuance : Whereas he who really had the Leprosy upon him, was not to be under any Confinement at all. See *ſ. 11.* — But every Thing that here appears improbable, or unaccountable, arises from the Errors in our Version ; where we have no less than three Mistakes in the Compass of those few Words, “ Shut up him that hath the Plague.” (1.) *Shut up*, is put instead of, *bind up*. (2.) *Plague*, instead of, *Sore* : And (3.) *Him that hath*, is unnecessarily *added* : And, in short, give only the literal Version of the Original, and neither any Difficulties, nor any Improbabilities, remain. “ The Priest shall bind up the Sore seven Days.” And in the following Verses, the mistaking the Purport of the Relative *ſ* hath occasioned the same Errors to be carried on through the whole Chapter : See *ſ. 5, &c.* “ The Priest shall *shut him*, instead of “ *bind it* up seven Days more.” — There is no Room in the Original for the Freethinker to exercise his Wit upon this Chapter ; though he may make a great Deal of Diversion with it in our Translation ; which is the only one, that most of those, who denominate themselves by that Title, are acquainted with. And, therefore, in Compassion to the Weakness of many, it is our Duty
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to wish and endeavour, that our Version may be as nearly without Errors, and as little liable to Objections, as the Original : which, in this Chapter, it might be, with some very few and necessary Alterations.

4. Whether *σκηνη* was in the original Copies of *Heb. 9. 1.* or, whether *πρωτη* refers to the Covenant mentioned in the preceding Verse, is debated amongst the Commentators : I should indeed imagine, that whether it was mentioned or not, the *Tabernacle* was refer'd to, and not the *Covenant* ; because the *Covenant* could not so properly be said to have in it the Candlestick, and the Table, and the Shew-Bread, as the *Tabernacle*. But, I need not enlarge upon this Article, in pointing out the Passages where our Translators may have *added* improper Words of Connection, or Illustration ; since their *Additions* are all printed in the *Italic* Character ; so that a Reader may readily take under Examination what is in such Characters, and pass his own Judgment upon what may be properly called, The Translators Comment upon the Text.

SECTION XXXI.

THough several Words of a *general*, and well-known Signification are sometimes used in *appropriated*, and sometimes in *equivocal* Senses ; of which many Instances are given § XXIV. and XXVII. Yet, a Translator ought, first, to consider the *general* Signification of the Word before him ; and not recede from that, unless the Context absolutely demands it. Some Observations, to establish this Rule, have been already made § XXV.

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Therefore I shall here mention but a few particular Instances, where the Want of attending to it hath introduced Improproprieties into the Versions.

1. The *general* Signification of the Word רוּחַ is *Wind, Breath, or Spirit*: Though it is used in several *equivocal* Senses, which have been remarked in § XXVII. 1. But, where there was not the least Occasion of considering it in any particular *appropriated* Sense, the 70 have rendered it by αῖμα, *Job*, 6. 4. — ἀνὴρ, *Prov.* 17. 22. and 18. 14. — βοηθεια, *Isa.* 31. 3. — θυμός, *Job*, 15. 13. — κλειθρον, *Job*, 26. 13. — λολος, *Isa.* 32. 2. — οδυνη, *Job*, 30. 22. — πάλη, *Num.* 16. 22. — σομα, *Pf.* 32. 2. — φρονησις, *Josh.* 5. 1. — And φως, *Jer.* 51. 16. — In all which Passages the Sense is obscured, or the Sentiment alter'd, by the unwarrantable Liberties the Translators have here taken. I do not particularly point out the Improproprieties occasioned by the Use of such Words, so foreign to the true Import of the Original; because *our* Translators have not, in these Instances, been misled by this Version: And the *English* Reader, by referring to the Passages, will find the Word properly rendered, *Wind, Breath, or Spirit*. But this may give a Caution to those, who may have too great a Regard for the 70 Version, and consult it in order to understand the Meaning of any particular Expression, instead of applying to the Original. It is a Version of very great Value; and will frequently give us much Assistance, in our Enquiries into the true Sense of Passages: But the Compilers of it either did not rightly understand, or paid too little Regard to, the *general* and *appropriated* Senses of several *Hebrew* Words: For,

2. I think, there is no Word in *Hebrew* but **דם**, nor any in *Greek* but *αἷμα*, by which *Blood* can be expressed: Yet we have seen above, that they have given *αἷμα* as the Translation of **דָּם**: And we may farther observe, that in *Isa.* 63. 3, and 6. they have given it as the Translation of **כֹּחַ**, which signifies *Strength*, or *Power*. In the former of these Verses, they have been followed by our Translators, “ Their *Blood* shall be “ sprinkled on my Garments.” **נִצָּחַם** signifies the *Juice* of the Grapes, troden out in the Wine-Press: Which may, indeed, metaphorically be called the *Blood* of the Grape, as it is *Gen.* 49. 11. *Deut.* 32. 14. And, in the latter Verse, our Translators have rendered **נִצָּחַם** *Strength*; “ I will bring “ down their *Strength* to the Earth.”

In the *Alexandrian* Copy of the 70 we have *αἷμα* *Zech.* 9. 15. where the *Hebrew* is **דָּמָה**; which in the *Vatican* is rendered by *αὐχες*. It is probable, that there might be a Variation in the different *Hebrew* Copies these Versions were made from; or, that one of the Translators might mistake the Word. — The Translation of **רֵמָנָה** 2 *Sam.* 21. 2. in the *Vatican* Copy is *ελλειμα*, in the *Alexandrian* *λιμα*, or *λειμα*; for which Dr. *Grabe* puts *αἷμα*, in the Margin of his Edition; upon what Authority, or, for what Reason, I find not; as *λειμα* or *ελλειμα* is a proper Rendering of the Word **רֵמָנָה**; which, in this Connexion, evidently signifies *The Remnant* of the *Amorites*.

3. The *Hebrew* Word **לִבְיָדָה** hath a particular Reference to the Privilege, which the nearest Relation amongst the *Jews* had, to redeem his Kinsman, or whatever his Kinsman had sold, or pawned.

to another Person. See *Lev.* 25. 25—48. As no such Custom prevailed in any other Nation, there was no Way of expressing the Force, and full Meaning, of this Word, but by a *Periphrasis*: We may say, that such an one hath *the Equity of Redemption* of a Thing or Person; and this conveys the Import of the Word לָאָה: Whereas it is commonly rendered by the *general* Word *Redeem*. So that those who are not conversant in the Original, can, but in few Places, see the Force of the Expression where this Word is used. If this be not attended to, the Energy of a very beautiful Sentence is lost, *Psf.* 77. 15. “Thou, with thine
 “Arm, hast *redeemed* thy People, even the Sons
 “of *Jacob* and *Joseph*,” i.e. “Thou, O Lord,
 “hast claimed thy Right to the *Equity of the Re-*
 “*demption* of thy People, whom thou hadst sold
 “into the Hands of their Enemies; thou gavest
 “*Egypt* for their Ransom, *Ethiopia* and *Seba* for
 “them.” Observe the Import of this Word, *Exod.* 6. 6. *Psf.* 74. 2. *Isa.* 35. 9.—43. 1.—44. 22. *Hof.* 13. 14. &c. &c.—When the *Hebrew* Writers intended to speak of *Redeeming*, in the *general* Sense of the Word, they expressed themselves by פָּדָה. See *Exod.* 13. 15.—34. 20. *Lev.* 19. 20. &c. &c. And, notwithstanding this *Precision*, so observable in the *Hebrew*, לָאָה is translated into *Greek* by the several Words ἀγχιςευω, ἀπολύτρω, ἐκλαμβάνω, ἐξαιρεω, ἐξαιρω, λύτρω, μαινω, and ρυομαι. *Trommius*’s *Concordantia Græca* may be consulted upon these Words, by those who would refer to the Texts, where the true Sense of this Word is obscured by such Versions. And, by consulting his *Index Hebræus*, it may be seen, that there is
 scarcely

scarcely any *Hebrew* Word, of the most *general* and obvious Signification, but what is sometimes rendered by *Greek* ones, as foreign to the true Meaning of it, as can well be imagined. Thus, for Instance, עֶבֶד *a* *Servant*, is translated αρχων, *a* *Prince*; Numb. 22. 18. And מֶלֶךְ *a* *King*, βελη, *Counsel*; Eccles. 2. 12. And תָּם *Perfection*, or *Uprightness*, κακια *Evil*, or *Perverseness*; Job, 4. 6. And must not such Observations as these, fully convince us, how incapable any of the Versions, we have at present, are, of conveying to us the Sentiments delivered in the Language of Scripture; and shew the Necessity of endeavouring, as much as we are able, to attain a right Understanding of the original Language.

SECTION XXXII.

THE inserting of *Stops* in an improper Manner, must make a Sentence, or a Discourse, less clearly intelligible to the Reader; and may cause a Translator to give a wrong Turn to an Expression.

The *Hebrew* Writings are, perhaps, less liable to Errors of this Sort, than any others of great Antiquity: For, though *Stops*, of any Kind, seem to have been but little used in antient Times; yet, as the Sentences are generally short and clear, and most commonly divided by a *Vau*, or some other Particle; those Particles, in a great Measure, supply the Want of *Stops*, and generally direct us to read the Periods in a proper Manner. But these have not always been duly attended to by the Translators.

1. The present Obscurity of that Passage, Numb. 16. 37, 38. seems to arise from this Cause:

“ Take up the Censers out of the Burning, and
 “ scatter thou the Fire yonder ; for they are
 “ hallowed. The Censers of these Sinners against
 “ their own Souls.” It must require some Inge-
 nuity to fill up the *Ellipsis*, so as rightly to under-
 stand what is meant by, “ The Censers of these
 “ Sinners against their own Souls :” But if we
 read the Sentences, as we appear to be directed by
 the Particles ; and render the Words literally ;
 there is no *Ellipsis*, and no Obscurity : “ Take
 “ up the Censers out of the Burning, and scatter
 “ thou the Fire yonder : For the Censers of these
 “ Sinners are sanctified by their Intentions ; there-
 “ fore make them into broad Plates for a Covering
 “ for the Altar.” In this Version, the Sentences
 are not only divided in a different Manner ; but,
 “ *Against their own Souls,*” is altered into, “ *By*
 “ *their Intentions :*” which appears to be the
 Meaning of *בנפשתם*, not only from the Con-
 clusion of the 38th Verse, where it is said, “ For
 “ they offered them before the Lord, therefore
 “ they are sanctified ;” but also, because the Word
נפש, frequently signifies *The Mind, Will, Desire,*
 and *Intention*. See Gen. 23. 8. 2 Kin. 9. 15. &c.

2. The Passage *Job 4. 8.* &c. is thus read in
 our Version ;

8. They that plow Iniquity, and sow Wicked-
 ness, reap the same.

9. By the Blast of God they perish, and by
 the Breath of his Nostrils they are consumed.

10. The Roaring of *אריה the Lion*, and the
 Voice of *שחל the fierce Lion*, and the Teeth of
נפרים the young Lyons are broken.

11. *ליש The old Lion* perisheth for Lack of Prey,
 and *לביא the stout Lyons Whelps* are scattered abroad,
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The 9th and 10th *ſ.* will admit of a different Division, whereby the Language will appear to be more correct; for, it cannot properly be ſaid, that the Roaring of the Lyon, and the Voice of the fierce Lyon *are broken*. And it may be read thus, “ They that plow Iniquity, and ſow Miſchief, reap it. By the Blaſt of God they periſh, even by the Breath of his Noſtrils. The Roaring of the Lyon, and the Voice of the fierce Lyon are ſtopped; the Teeth of the young Lyons are broken. The old Lyon periſheth for Want of Prey, and the ſtout Lyons Whelps are diſperſed.”

The whole Paſſage is here quoted, becauſe it ſeems to confirm the Obſervation I have made § XVII. That ſeveral Beaſts are ſpoken of, in Scripture, by Words, whoſe *appropriated* Meaning we cannot now diſcover. I can find no ſufficient Reaſons to induce us to ſuppoſe, that five Sorts of Lyons are refer'd to by the five Words above mentioned: אריה no Doubt means *a Lyon*; and כפיר appears to ſignify *a young Lyon*: But, I am of Opinion, that שחל, and ליש, and לביא, were wild Beaſts of different Species. But, ſuppoſing the Diſtinctions here pointed out to be proper ones, yet there is evidently a Fault in our Verſion, in not preſerving the ſame Diſtinctions through the whole Scripture. אריה is called *a young Lyon*, Num. 23. 24. שחל *a Lyon*, without Diſtinction, Pſ. 91. 13. As is alſo כפיר Prov. 28. 1. And ליש Prov. 30. 30. And לביא is ſometimes called *a young Lyon*, Iſa. 30. 6. and ſometimes *a Lyoneſs*, Ezek. 19. 2. But, to return to the Obſervations on *false Pointing*.

3. In the *Psalms*, pointed as they are to be sung or said in Churches, we read 62.9. “The Children of Men are deceitful upon the Weights; they are altogether lighter than Vanity itself:” Whereas it will appear to every judicious Reader, as well as to those who understand the Original, that the *Stop* ought to have been put after *deceitful*.

4. The *Stop* in *Dan.* 9.25. hath added farther Difficulties to that obscure Piece of Chronology. Our Version places it according to the present Masorete *Hebrew*. “From the going forth of the Commandment to restore, and to build *Jerusalem*, shall be seven Weeks: And threescore and two Weeks the Street shall be built again.” But, from all the antient Versions, we may conclude, that this was differently *pointed*, if it was pointed at all: However, the Words were understood to signify, “From the going forth of the Commandment to restore, and to build *Jerusalem*, shall be seven Weeks, and threescore and two Weeks: The Street shall be built again, and the Wall, even in troublesome Times.” Perhaps the seven Weeks are thus distinguished from the *sixty-two*, to point out the troublesome Times, which the *Jews* had from the Opposition of their Enemies, thro’ the Reigns of *Ahasuerus* and *Artaxerxes*, and till they obtained the Decree of *Darius* in their Favour. See *Ezra*, 4. 6, 7.

5. We read *John*, 7. 21, 22. in exact Conformity to the present *Greek* Copies,
21. I have done one Work, and ye all marvel.
22. *Moses* therefore gave you the Law.

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What can *therefore*, in this View, refer to? $\delta\iota\alpha\ \tau\epsilon\lambda\omicron$ may properly refer to the *Work* before spoken of, “I have done one Work, and ye all marvel at it. *Moses* gave you the Law, &c.” And, that the *Stop* would have been more properly put after $\delta\iota\alpha\ \tau\epsilon\lambda\omicron$, than before it, is what, I think, most Critics will be ready to allow.

Dr. *Doddridge* does, not without Cause, intimate that the *Stop* is, again, put before $\delta\iota\alpha\ \tau\epsilon\lambda\omicron$, instead of after it, *John*, 19. 11. And, upon the Removal of it, the Words must be rendered, “Thou couldst have no Power at all against me, except it were given thee from above *for this Purpose*.”

6. There might be an Intention of writing some Sentences in the Interrogatory Way, which are not so marked in the present Versions. Of this Sort *Heb.* 12. 5. is supposed to be one; Have ye forgotten the Exhortation, which speaketh unto you as unto Children? And upon *Jam.* 4. 5. Mr. *Fox*, in his New Testament with References, hath this Note; “This Verse will be more clear, if we read, as some do, both Parts of this Verse by Way of Question;” “Do ye think that the Spirit speaketh in vain, when it so often represents such Friendship of the World as Enmity with God? Or, does the Spirit which dwelleth in us, if we be truly Friends of God, lust, or stir us up to envy the worldly Dominion and Pleasure of others?”

I have all along endeavoured to avoid being tedious in multiplying Instances, under the several Heads of these Remarks, any farther than would be proper to shew, that they were justly founded: The Design of these Papers, not being to point
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out all the Errors, either in the printed *Greek* and *Hebrew* Text, or in any of the Translations of Scripture; but only, to lay before the Reader, at one View, the Nature of the several Errors committed, and the Causes of them; so that any Person, in carefully reading, or translating any Part of Scripture, may be the more readily enabled to discover and remove the Errors and Difficulties he may meet with. And, if any one should be desirous to examine more Passages, where the *Stops* are supposed to have been improperly made, he may consult Dr. *Doddridge's* Family Expofitor, upon *Acts*, 3. 16. 2 *Cor.* 9. 10. *Gal.* 3. 1. and, *Matt.* 2. 6. &c.

7. As to the improper Division of Chapters and Verses, in several Parts of the Bible, though they have been justly censured by many, and are very obvious; yet where the Sense of the Passage, and the Meaning of the Author, are not thereby obscured, any Remarks upon them would be somewhat foreign to the Subject in Hand; which is only to point out the Difficulties and Obscurities that arise, either from some Corruption, or Misunderstanding of the original Language; neither of which, an improper Division of the Chapters and Verses, (if the Words be literally translated, or rendered according to the Sense of the Author,) can well be said to introduce. The Passage is as clear, *Acts*, 21. 40. as if the Chapter had not ended with, *Hebrew Tongue*, saying. And, had there been a proper Occasion to have taken these into Consideration, I should not have proposed that any Alterations should be made therein; because the present Division is necessary to be continued,

nued, upon Account of the References and Quotations made, according thereto, by all modern Writers.

SECTION XXXIII.

UNLESS the true Import of the *Phrases*, in any Language, be well known, and attended to, a Reader cannot discover the Force and Beauty of several Expressions. When Words are so connected as to form a *Phrase*, they very frequently have *appropriated* Meanings, very different from what they have when used in their *common* Acceptation: And many such *Appropriations* were first given to the *Phrases* from Customs, or Allusions to well-known Facts, so antient that we may not now be able, with the strictest Scrutiny, to assign any Reason why they were so *appropriated*; though others may be very obvious. In such Cases, therefore, we can only, from comparing the Passages where they are so used, judge and determine what Meaning is to be affixed unto them.

1. The first *Phrase* that occurs in the sacred Writings, appears to be that Expression, *Gen.* 4. 26. which hath so much perplexed a Number of Commentators. *אז הוֹחֵל לִקְרֹא בִשְׁם יְהוָה* In our Version it is rendered, "Then began Men to call upon the Name of the Lord." This is indeed a literal Translation of the Words; but the Expression cannot be literally understood, by those who consider, that this is spoken of what happened in the Days of *Enos* the Son of *Seth*; who was not born before A. M. 235. Are we to suppose, that neither *Adam*, nor his Descendants, called upon the Name of the Lord before that Time?

Time? And, do we not read of the Offerings, which *Cain* and *Abel* brought unto the Lord? The Revisers of this Version, seemingly aware of this Impropriety, have put into the Margin, “Then began Men to call themselves by the Name of the Lord:” And this, I apprehend, comes much nearer to the true Sense of the Expression: For, we read *Deut.* 28. 10. כִּי שָׁם יִהְיֶה נִקְרָא עֲלֶיךָ; “And all the People of the Earth shall see, that thou art called by the Name of the Lord.” Here, the Meaning is, that the *Jews* were the People of God, adopted and acknowledged by him, and under his Protection. And, though here are not exactly the same Words, in the same Context with the former, yet they are evidently synonymous: For, in *Isa.* 43. 7. we find בְּשֵׁםִי נִקְרָא כָל; Where, by “Every one that is called by my Name,” God is plainly speaking of those, who were his adopted Children.—In *Isa.* 63. 19. those who were not adopted, are mentioned in these Words, לֹא נִקְרָא שְׁמִי עֲלֵיהֶם; “Thy Name was not called upon them.”—When God is speaking of the House, which was called by his Name; or, upon which his Name was called, *Fer.* 7. 10, 11, 14, 30, and when *Solomon* is praying for the People, and speaking of the Temple, it is mentioned in the same Terms; 1 *Kings*, 8. 43. and 2 *Chro.* 6. 33. In the same Manner is to be understood that Passage in *Isa.* 4. 1. “Seven Women shall take Hold on one Man, saying, Let us be called by thy Name, or let thy Name be called upon us.” *i.e.* “Acknowledge us for thy Wives, or thy Concubines; that we become not common

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“ Prostitutes, nor be under the Necessity of remaining in that State of Virginity, which is locked upon as a Reproach and a Curse to the Women of our Nation.” See *Pf.* 78.63. and *Jer.* 7. 34. — The same *Phrase* occurs *Isa.* 65.1. *Jer.* 14.9.—15.16. and several other Places: From comparing of which, it will be evident, that it hath always one, and the same, Meaning; and, that the Passage *Gen.* 4. 26. gives us to understand, that “ When *Seth* had a Son born unto him, his Posterity was distinguished from that of *Cain*, by being adopted of God, considered as his Church, acknowledged by him as his peculiar People, and blessed with a larger Share of his Favours.”

2. The *Phrase*, *To lift up the Hand*, which is made Use of by all the Scripture-Writers, as signifying, *To Swear*, may probably allude to a Ceremony used, in taking an Oath, by *Abraham* and his Posterity: But, to People, among whom this Ceremony is not used; the Words do not so readily convey their true Meaning; and therefore, it would be more proper to render them by the usual Word for taking an Oath, than to translate this *Hebrew Phrase* literally. *Abram* certainly meant, that he had *sworn* unto the Lord, that he would not take any Thing of the Spoil of *Sodom* to himself; *Gen.* 14.22. And it is always understood so, by Persons of Learning and Discernment: But, as the Scriptures are equally intended for the Information and Instruction of the ignorant and unlearned, every, the least, Difficulty of understanding them aright, ought to be removed, as far as possibly we can. Our Translators have rendered

dered the *Phrase* by the Word *Sworn*; *Exod.* 6.8. and in several other Places: But, in *Deut.* 32.40. and some others, they have given it a literal Translation: which appears to be still the more improper; because, when these Words will well admit of a more literal Interpretation, The Lifting up of the Hand is sometimes used, to express the natural Act of so doing; as *Lev.* 9.22. — Sometimes to exert an Act of Power; as *Micah*, 5.9. and sometimes to address God in Prayer; as *Psf.* 28.2.

3. *To fill the Hand*, signifying, *To consecrate into the Priests Office*, as it is rightly rendered, *Exod.* 28.41.—29.9. &c. may also, most probably, allude to some of the Ceremonies appointed to be used in such a Consecration. See *Lev.* 8.24, 27. But, to render the *Phrase* literally, as we find it in several of the more antient Versions in all Languages; See *Exod.* 32.29. 1 *Chro.* 29.5. &c. must convey a wrong Idea, if it conveys any, to the more ignorant Reader.—But, the most extraordinary Neglect in the Translators not attending to the Import of this *Phrase*, we meet with in *Ezek.* 43.26. where the Original, if it be duly considered, expressly says, “Seven Days they shall purify the Altar, and make it thoroughly clean, and they shall consecrate it.” The Greek Version is, και πλησσει χειρας αυτων, or, τας χειρας αυτης, according to the different Copies of the 70. In the Vulgar Latin, Et implebunt manum ejus. The Version of the Syriac is, Consecrentque manus suas. Of the Arabic, Et lavabunt manus suas. In the Italian, E consacraranno le loro mani. In the French, Et consacreront leurs mains. In Our
pre-

present Translation, *And they shall consecrate themselves.* And, in no one Version, that I have met with, are the Words properly rendered, except in the *Bishops Bible*; where, to the great Honour of the Translator, who is thought to have been *Thomas Bentham*, Bishop of *Lichfield* and *Coventry*, we read, “Thus shall they seven Days purify the Altar, and cleanse it, and consecrate it.” And, as this is evidently the true Import of the *Hebrew Phrase*, we learn from hence, that as it was, at first, used to signify the Consecration into the Priests Office; so it was, afterwards, made Use of, to express other Kinds of Consecration.

4. *To give the Hand*, signifies, *To promise*: And when we are told, 2 *Kin.* 10. 15. That *Jebu* asked *Jehonadab* to give him his Hand, we are not to suppose, that it was, that he might assist him in getting up into the Chariot; but, that *Jehonadab* would give him an Assurance, that he would assist him in the Prosecution of his Designs.—When we read, *Ezra*, 10. 19. “That the Sons of the Priests gave their Hands, that they would put away their Wives.” We cannot but understand it, of a *Promise* that they made to *Ezra*: The Allusion is evident; the Usage continued, perhaps in most Countries; and therefore, the *Phrase* is well intelligible to most People; and consequently, there is no Impropriety in retaining it in a Translation.

5. *To pour Water upon the Hands of a Person*, signifies, in Allusion to a *Jewish* Custom, *To serve*, or, *To minister unto*: But, I doubt whether the general Idea intended, be conveyed to the ignorant, when this *Phrase* is thus literally translated,

lated, 2 *Kin.* 3. 11. And, if not ; would it not have been better to have rendered it, “ Here is “ *Elisba* the Son of *Shaphat*, who attended upon, “ or, ministered unto *Elijah* ? ”

6. *I put my Life in my Hands*, is a *Phrase*, the Meaning whereof must be determined by the Context of the several Passages where it is used. And, from thence, we may plainly discover, that it signifies, *I exposed myself to very great Danger* : But, had this, like the foregoing one, been only once used, the Commentators might have varied more than they do in the Explanation of that Passage, *Psf.* 119. 109. “ My Soul is continually “ in my Hand, yet do I not forget thy Law.” But, when we read *Judg.* 12. 3. That *Jephthah* put his Life in his Hands, and passed over, against the Children of *Ammon* : And 1 *Sam.* 19. 5. That *David* put his Life in his Hand, and slew the *Philistine* : And, 28. 21. That the Witch of *Endor* said unto *Saul*, Behold, I have put my Life in my Hand, and have hearkned unto thy Words : And, *Job*, 13. 14. Wherefore do I take my Flesh in my Teeth, and put my Life in my Hand ? There can be but little Difficulty in putting a proper Construction upon the several Passages. But, when these are read separately, and not duly considered, the Meaning of the *Phrase* will not be so obvious, as if it had been converted into Language better suited to the *English Idiom*, and rendered, “ I exposed my Life to very great Danger.”

It is true, there is a Dignity and Solemnity of Expression in the *Phrases* of all Languages, which must be lost by such a Conversion of them as is here proposed : And the literal Translation of those

those in the *Hebrew*, may give the Reader to understand, that the Scriptures are Writings of no modern Date. But, the chief Design of those Writings was, Edification, and Instruction; which is, in some Measure, obstructed by any Obscurity that may appear therein. And, as, in some of the Remarks above, we have observed, that the Translators have sometimes converted the *Phrases* into the *English* Idiom, and in the Margin only, given the literal Version of the *Hebrew*; so, had this been done more frequently, the Readers of Taste and Judgment would have had the Opportunity of intuitively observing the Dignity and Majesty of the *Hebrew* Expressions; which few of the common Readers can discover, and be pleased with.

7. *To strengthen the Hands*, is a *Phrase*, oftener appropriated to signify, *To encourage*, than *To assist*: Yet, as an *English Phrase*, it should rather seem to have the latter Meaning. In Order, therefore, to convey the clearest Idea of the true Sense of the *Phrase*, would it not be better to drop the literal Version? Thus, *Judg.* 7. 11. When God ordered *Gideon* to go down unto the Host of the *Midianites*; he said unto him, “Thou shalt hear “what they say; and afterwards thou shalt be “encouraged, or emboldened, to go down.”—*2 Sam.* 2. 7. “Now therefore be ye encouraged, “and be ye valiant.” The two Parts of this Exhortation, which are nearly synonymous, are expressed by two *Hebrew Phrases*; and the literal Version of the Original is “Now therefore, let “your Hands be strengthened, and be ye as Sons “of Valour.” The Translators have here given a literal Version of the former *Phrase*, but not of

the latter, which is only noted in the Margin.—See 1 Sam. 23. 16. Neh. 2. 18. Jer. 23. 14. Ezek. 13. 22.

To weaken the Hands, A Phrase of the like Form with the foregoing, signifies *to discourage*. Ezra, 4. 4. “Then the People of the Land discouraged the People of Judah.” — Jer. 38. 4. “Let this Man be put to Death, because he discourageth the Men of War.” They were the Words of the Prophet only, that are here said to weaken the Hands of the Men of War. Not but that *to strengthen the Hands*, sometimes implies Assistance along with Encouragement; see Judg. 9. 24. Ezra, 6. 22. And, *to weaken the Hands*, may imply also actual Opposition; Neh. 6. 9.

8. *שָׁלַח יָד* *To stretch, or put forth the Hand*, frequently expresses the same natural Act, which Jeroboam performed, when he put forth his Hand from the Altar, saying, “Lay hold on the Prophet.” 1 Kin. 13. 4. But, as a Phrase, it also signifies *to kill*, or to slay: For, thus is Gen. 22. 12. to be understood; “Lay not thine Hand upon the Lad.” And 37. 22. “Lay no Hand upon him.” And Neh. 13. 21. “I will lay Hands on you.”—Esther, 2. 21. “Sought to lay Hand on the King Ahasuerus.” See 3. 6. and 9. 2. So the Psalmist, speaking of the wicked Man, saith, 55. 20. “He laid his Hand upon such as be at Peace with him, and he brake his Covenant.” And from hence, after considering the various Senses, which Commentators have put upon those Words, Exod. 24. 11. “And upon the Nobles of the Children of Israel he laid not his Hand;” they appear to signify, that he *slew them not*. And, here it is observable, that as, *to stretch forth the Hand*, is a more literal Interpretation of the Words,

Words, than, *to lay the Hand*; so, had they been so rendered in the Passages above mentioned, their true Import would have been less liable to have been mistaken.

9. To explain, and to shew the Grounds of the *Phrase* of *watering with the Foot*, hath employed many learned Pens, in order to sling a true Light upon that Passage, *Deut. 11. 10.* “The Land is not
“as the Land of *Egypt*, where thou sowedst thy
“Seed, and *wateredst it with thy Foot*, as a Gar-
“den of Herbs.” The Scarcity of Rain in *Egypt* is well known; and we are informed of the numerous Canals that were cut from the River, to bring Water into the Grounds not only adjacent, but also at a great Distance: But, as this could not be done without much Labour; and, as *the Foot* appears to be sometimes metaphorically used, to signify *Labour*; the Import of the *Phrase* may be, which thou *wateredst with great Labour*. And this Conjecture is countenanced by the Words following; “The Land, whither ye go to possess it,
“is a Land of Hills and Valleys, which drinketh
“Water of the Rain of Heaven.”

That *the Foot* is metaphorically put for *Labour*, we may see in *Isa. 58. 13.* where, “If thou turn
“away thy *Foot* from the Sabbath,” appears most properly to signify, “If thou refrain from all
“*servile Work* upon the Sabbath Day.”—*Gen. 30.*
30. “The Lord hath blessed thee since my com-
“ing,” *Heb.* “on Account of my *Feet*; *q. d.* On
“Account of my *Labour*, wherewith I have served
“thee.”—*Isa. 32. 20.* “Blessed are ye, that send
“forth the *Feet* of the Ox and of the As; *i. e.*
“employ their *Labours*.”

10. *To lift up the Head*, cannot be taken in a literal Sense, *Gen.* 40.13, and 20. Because *Joseph* applied the same *Phrase* both to the Butler and Baker; though he told them they would be treated in a Manner very different from each other. When we see, *Reckon*, in the Margin, it, in some Measure, leads us to a right understanding of the Words; the Sense of which, evidently is, “That *Pharaoh* would, in three Days time, bring them both to a TRIAL.” On such an Occasion it might be said, with the like Propriety, in an *English Phrase*, that he would *cause them to hold up their Hands*: And there is another *Phrase* of the same Import in *Hebrew*, which is made Use of *1 Kin.* 21.9. *Set Naboth on high* among the People.

11. *To give the Neck*, is a *Phrase* that appears to have different Significations. The literal Translation of *Exod.* 23. 27. is, “I will give unto thee the *Necks* of all thine Enemies.” Our Version is, “I will make all thine Enemies turn their Backs unto thee.” *To turn the Back*, but very imperfectly expresses the Meaning of the *Phrase*; which seems to include the complete *Victory*, and *Superiority*, which God would give his People over their Enemies: So that the Sense of *Psal.* 18.40. cannot be mistaken; “Thou hast also given me the *Necks* of mine Enemies, that I might destroy them that hate me.” But, *2 Chron.* 29. 6. where the same Words are again improperly rendered, *turning the Back*, we may see, that *giving the Neck* signifies *to be obstinate*, or, to continue in Rebellion, or Disobedience: In the same Sense with *to harden the Neck*; which we meet with *2 Kin.* 17.14. *2 Chron.* 30. 8. *Prov.* 29.1. *Jer.* 19. 15. *To turn the Neck*, is a *Phrase* of the same

Import; *Jer.* 2.27. "They have *turned the Neck* " unto me, and not the Face:" which is again repeated, 32.33. But then, *To turn the Neck*, sometimes signifies, *to Flee*, or run away; as *Josh.* 7.8. "O Lord, what shall I say, when *Israel turn-eth the Neck* before her Enemies?" If in these Passages, the Words were literally translated, the Meaning of the *Phrase* would be better understood, than it can be by the needless Alterations in our Version.

12. The *smiting upon the Thigh*, may have frequently been observed as an Expression of great Surprise, or Concern. If therefore, this be one of those, that may not improperly be called natural Customs, in like Manner as, *nodding the Head*, is an Expression of Consent and Approbation; and *gripping the Fists*, of Anger and Resentment; &c. The *Phrase*, *To smite upon the Thigh*, appears to be properly used to signify, "*To be truly contrite.*" In this View the Climax, *Jer.* 31.19. will appear proper; "After that I was converted, I repented; " and after that I was instructed, I *smote upon my "Thigh"*. And the *Phrase* again implies the utmost Concern and Contrition, *Ezek.* 21.12. in so obvious a Manner, that perhaps very few would think it proper to vary the *Hebrew Phrase*, in Order to render it more intelligible.

13. *To wax fat*, or, *To be covered with Fatness*, signify not only, that Luxuriance of Health and Prosperity, which is too commonly attended with profane Haughtiness; but also, the Indulgence of the Appetites of the Flesh, with a Disregard to the Duties or Doctrines of Religion; as will appear by producing a few of the Passages where these *Phrases* are used. *Deut.* 32.15. "*Je-*

“*shurun* waxed fat and kicked : thou art grown thick, thou art covered with Fatness : then he forsook God which made him, &c.” — *Job*, 15.27. “ Trouble and Anguish shall make the wicked Man afraid ; because he covereth his Face with Fatness ; &c.” — *Psal.* 17.10. “ They are inclosed in their own Fat, and their Mouth speaketh proud Things.” — *Jer.* 5.28. “ They are waxen fat, they shine ; yea, they overpass the Deeds of the Wicked ; &c.” — See *Deut.* 31.20. *Psal.* 73.7. *Isa.* 6.10. What is said relating to this, *Psal.* 119.70. is very improperly rendered in our former Version, “ Their Heart is as fat as Brawn.” 1st, Because Swine’s Flesh not being eaten among the *Jews*, they could have no Knowledge of *Brawn* ; nor is there a Word in their Language to express it. And 2^{dly}, Because, the Word טַבַּשׁ being only used in this Place, and חֶלֶב signifying *Milk*, as well as Fat, I think the Passage rightly rendered in the *Greek*, *Latin*, and *Syriac* Versions ; “ Their Heart is curdled like Milk,” i. e. grown sour and disagreeable : Or, if the Word means *coagulated*, it may express their Insensibility, or Stupefaction.

14. To say that a Man *had a sure House built*, to whom God was pleased to give a great Name, and a numerous, lasting, and illustrious Posterity, is a very proper and significant *Phrase*, 1 *Sam.* 2. 35. — 25.28. 1 *Kin.* 11.38. And it will convey its true Meaning to attentive Readers ; but will not always so well admit a literal Translation into our Language ; wherein to say, *built up*, or *prospered their Families*, would be more intelligible : For, when it is said, *Exod.* 1.21. that, “ because the Midwives feared God, God built them
“ Houses,”

“*Houses*,” the Commentators have either found Room, or taken the Liberty, to put different Constructions upon the Words; and an ignorant Person may not rightly apprehend the Meaning of them. — The Translators have varied the *Phrase*, *Gen.* 16. 2. and said, “Go in unto my Maid, that I may obtain Children by her;” where the *Hebrew* is literally “That I may be builded by her.” And the same Alteration is made, *Gen.* 30. 3. And they might, very properly, have been made in the same, or such like Manner, *2 Sam.* 7. 11, 27. where the building of *David’s* House is spoken of by the Prophet *Nathan*; &c. — The *Phrase*, indeed, cannot easily be misinterpreted, where a Man was ordered to take his Brother’s Wife, if he had died Childless, that he might build up his Brother’s House. See *Deut.* 25. 9. *Ruth*, 4. 11. *1 Chron.* 17. 10, 25. Yet I think the Words much more properly rendered, when it is said, “raise up seed unto his Brother.” See, *Mat.* 22. 24. *Mark*, 12. 19. *Luke*, 20. 28.

15. From the Quality of *Salt*, in preserving what is seasoned therewith, a Covenant, that was to be durable, appears to have been called, a *Covenant of Salt*; and, in those Terms such a Covenant is mentioned, *Numb.* 18. 19. *1 Chro.* 13. 5. Where it evidently refers to what, in other Places, is called a perpetual, or an everlasting Covenant. No such *Phrase* being used amongst us, had the Meaning of the Words been more obvious than it generally is, the literal rendering of it would scarcely have been thought altogether suitable to the *English* Idiom.

Amongst many other remarkable Curiosities, which have been pretended to have been discovered

ed in the Holy Land, the *Pillar of Salt*, into which *Lot's Wife* is said to have been turned, *Gen.* 19. 26. hath not escaped the Notice, or Ingenuity, of some Travellers. Yet I am persuaded, that a *Pillar of Salt*, there, means no more than an hard, durable, *Pillar of Stone*, that was to remain as a Monument to after Times.

16. *To give a Nail, or a Pin*, as the *Phrase* is translated, *Ezra*, 9. 8. signifies, *To give a Settlement, or a sure Abode*: And, in that Sense must *Isa.* 22. 23. be understood, *I will fasten him a Nail in a sure Place*. But such uncommon *Phrases* had surely better be rendered in a more intelligible Manner.

17. How much that *Phrase*, used by *Zipporah* to *Moses*, *Exod.* 4. 25, 26. *Surely a bloody Husband art thou unto me*, hath been misunderstood, by several Expositors and Commentators, is shewn at large by the learned Mr. *Mede*, Discourse 14. And his Opinion hath been adopted by the Authors of the *Universal History*, Vol. 3. p. 365. who render the Words, "*Thou art now to me a joyful circumcised Son.*" Though no literal Version of the Words could convey any such Idea to an *English* Reader.

18. *Him that is shut up, and left in Israel*, is a *Phrase* repeated, 1 *Kin.* 4. 10. — 21. 21. and 2 *Kin.* 9. 8. From the Context in these Passages, I should imagine it to mean, *Both great and small*: as עֲצוּר appears to signify, *a Man of Power and Authority*: *Neb.* 6. 10. And עֲזַב *To disregard*, 2 *Chron.* 10. 8. Though the *Phrase* seems to be more extensive, and to include not only, great and small; but also young and old; good and evil; in *Deut.* 32. 36. and 2 *Kin.* 14. 26.

19. It

19. It is said 2 Sam. 8. 13. that *David gat him a Name*, when he returned from smiting the Syrians, *שׂוּ שָׂרָא*; which I apprehend to mean, that he erected a Trophy, as a Monument of the Victory. Thus, in the Proposal of building the Tower of Babel, Gen. 11. 4. the Men said one to another, "Let us make us a Name." q. d. Let us erect a lasting Monument for ourselves. — Isa. 55. 13. It shall be to the Lord for a Name, signifies, for a Memorial. And, Name is to be taken in the same Sense, Isa. 66. 5. And as the Greek Words *σημα* and *σημειον* are very probably thought to be derived from the Hebrew *שׂוּ*, this strongly confirms the Opinion, that That Word was understood to signify a Trophy, Signal, or Memorial.

20. That, *To be gathered unto his People*, means, *To be admitted into the Region, where the Souls of the Righteous sojourn*: And that the opposite Phrase, *To be cut off from his People*, signifies *The being excluded that happy Place*, I have endeavoured to shew at large, in the Sermon above refer'd to § xxiv. when I was considering the Passages in Moses and the Prophets, which are expressive of *Eternal Life*.

The Consideration of the Phrases above mentioned, though but few amongst those that are observable in the Hebrew Writings, will give the Reader an Opportunity of judging, whether it would not render a Version more intelligible to the more ignorant Part of Mankind, to give them such a Turn, as might readily convey the Idea intended by them, rather than, by a literal Translation, leave the Sense of them obscure, to all but those who are well acquainted with the Hebrew Idioms of Speech.

SECTION XXXIV.

AS the Writers of the *New Testament* had been so long used to the *Hebrew* Idioms of Speech, and to the *appropriated*, as well as to the *common* Senses of the Words of that Language, we can, by no Means, wonder to find, that when they used a *Greek* Word, as correspondent to an *Hebrew* one of the like Signification, they used it, as the *Hebrew* Word was used, in either a *common* or *appropriated* Sense, as they found Occasion : And as this was really the Case, several of the Expressions made Use of in the *New Testament*, cannot otherwise be well explained, than by comparing them with the corresponding Passages of the *Old* : And this must occasion a Difficulty of rightly understanding several Passages, to those who are unacquainted with the particular *Appropriations* of *Hebrew* Words, and the *Idioms* of that Language.

1. That $\gamma\tau$ signifies *to regard*, and to approve, as well as *to know*, cannot have escaped the Notice of any *Hebrew* Reader : And it must be obvious, that when it is rendered, *to know*, *Psal.* 1. 6. and several other Places, it is to be understood in that Sense : But I have not observed, that any *Greek* Authors, except the Writers of the *New Testament*, use the Word $\gamma\iota\omega\sigma\kappa\omega$ in that Sense : From thence, however, our Translators have properly rendered *Rom.* 7. 15. “ For that “ which I do, I *allow* not; ” where the *Vulgate* hath *non intelligo* : yet, in a *French* Version it is *je n’ approuve*; and in the *Italian*, *Io non approvo*. — In this Sense must *Mat.* 7. 23. be understood, “ then will I profess unto them, I never *knew* “ you.” And *1 Cor.* 8. 3. “ If any Man love God, “ the

“ the same is *known* of him.” In the same Manner, and for the same Reason *εἶδω* seems to be used in the like Sense *2 Thes.* 1.8. “ In flaming Fire taking Vengeance on them that *know* not God, and that obey not the Gospel of our Lord *Jesus Christ*.”

2. The *Hebrew* ענה, which signifies *to answer*, was used also to express, A Man’s uttering a Sentence, or, beginning a Discourse. This is so evident, that our Translators have not rendered *Job*, 3.2. “ *Job answered* ; but *Job spake*, and said.” This Observation will remove any little Objections against the Propriety of the Writings of the *New Testament*, because ἀποκρίνομαι is made Use of, where there was no previous Question ; see *Mat.* 11.25. — 17.4. — 22.1. — 26.63. — 28.5. *Mark* 9.5. — 11.14. — 12.35. *Luke* 14.5. In these, and many other Places, the Translators might be at Liberty to render the Word, *Jesus spake*, and said ; or *Peter spake*, and said ; instead of *answered* ; as they have translated ענה in the Passage above mentioned. And, here it may be observed, that when *Jesus* is said to *answer*, an *Ellipsis* is sometimes plainly intimated ; as when *Jesus answered* the Jews, *John*, 5.17. “ My Father worketh hitherto, and I work ; ” we are given to understand, that they not only sought to slay him ; but had also made *Objections* to his healing upon the Sabbath Day ; as they had done, upon the like Occasion, at other Times.

3. The general Signification of the *Hebrew* Verb מכר is, *to sell* : but it sometimes signifies, *to give*, or *deliver up*, without a Price ; or *To give one’s-self up to* : as *Judg.* 2.14. “ The Lord sold his People into the Hands of their Enemies.”

And

And *Judg.* 3. 8. and 4. 2, 9, &c. And *1 Kin.* 21: 25. we are told, that “There was none like unto “*Abab*, who did *sell* himself to work Wickedness “in the Sight of the Lord.” — *2 Kin.* 17. 17. “They *sold* themselves to do Evil.” Now as *παρασχω* was the Word, by which *מכר* is commonly rendered in the *Septuagint*, the Apostle uses it in the same Sense as the *Hebrew* Writers did the other, *Rom.* 7. 14. “I am carnal, *sold* under “Sin.” But as the *English* Verb *to sell*, hath not properly such a Latitude, *Given up to Sin*, would be the more intelligible to all Persons; and the *Idiom* of our Language seems to require, that the *Hebrew* Verb should be so rendered in the Passages above refer’d to.

4. The *Hebrew* *שמע* signifies, not only *To bear*; but also *To attend to*, *To understand*, and *To regard what is said*. And, in the same extensive Sense is the Word *ακρω* used by the Writers of the New Testament. *Matt.* 17. 5. “This is “my beloved Son, in whom I am well pleased; “*Hear* ye him.” *Acts*, 3. 23. “Every Soul that “will not *bear* that Prophet, shall be destroyed “from among the People.” *Matt.* 11. 15. “He “that hath Ears to hear, let him *bear*. 13. 9. “*Luke*, 8. 8. &c.” Upon which, it may not be improper to observe, that whenever this serious and solemn Exhortation was given by our Saviour, it was in Order deeply to impress upon the Minds of the Hearers and Readers of his Gospel the important Duties and Doctrines he was then delivering to Mankind. It would be unnecessary to multiply Instances, where *To bear* signifies, *seriously to attend to*; as I think it would be by no Means proper to alter the Translation in these Pas-

Passages : And what is said may be sufficient to point out, to every Reader, the proper Use that may be made of duly considering the Import of the Word in the several Passages, where he meets with it.

5. That the Words of St. *Paul*, *Gal.* 1. 10. “Do I now *persuade* Men, or God?” are not very clearly intelligible, is evident from the Variety of Constructions which Commentators have put upon them : But, when it is observed, that *πειθω* is the Word by which the 70 have commonly rendered the *Hebrew* *בטח*, we may, not improbably, conclude, that the Apostle here uses it in the same Sense ; and that, therefore, the proper rendering of it here would be, “Do I now *put my Confidence* in Men, or in God?” And, when we have considered it in this View, the Context will, I think, confirm this to be the undoubted Meaning of the Word in this Place. The Word *πειθω* is thus properly rendered, *Matt.* 27. 43. “He *trusted* in God.” See *Mark*, 10. 24. *Luke*, 11. 22. &c. And though the Particle *επει* may, in these Passages, ascertain the Meaning of the Word, without having any Recourse to the Use of it in the 70 Version ; yet, when we meet with *επειθοντο αυτω*, *Acts*, 5. 36. and find, that the Translators have rendered it, “as many as *obeyed* him ;” as also *ψ.* 37. (where it would be more proper to say, as many as *put Confidence in* him ;) this confirms, that the Apostles used *πειθω* in the Sense of *בטח*. See 2 *Cor.* 10. 7. and *Phil.* 1. 6. *επειθοις αυτου ταυτο* is exactly correspondent to the Passage first mentioned ; “*Being confident of*, or “*putting Confidence in*, this very Thing ; &c.

6. The Translators were not fully satisfied in the Version of *Heb.* 2. 16. In the Text we read,
“He

“ He *took not on him* the Nature of Angels, but
 “ he took on him the Seed of *Abraham*.” And,
 in the Margin, “ He *taketh not Hold of* Angels,
 “ but of the Seed of *Abraham* he *taketh Hold*.”
 Now, *The Nature of*, in the allowed Text of our
 Version, is confessed to be wanting in the Original:
 The Verb is *Επιλαμβανειναι*, which frequently
 signifies, *To take Hold of with the Hand*; as
Matt. 14.31. Luke, 9.47. &c. But for rendering
 it, *He took not on him*, I see no Grounds. *Επιλαμ-*
βανω is frequently, in the 70, the Translation of
 קָוָה: Now, though the general Sense of that
 Word be, *To be strong, or valiant*; yet it also sig-
 nifies, *To recover*; *Isa. 39.1.* And, *To relieve, or*
support; *Lev. 25.35.* And, *To repair*; *2 Kin.*
22.6. And, if the Greek Verb may be supposed
 to be here used in this Sense, the Assertion of the
 Apostle will appear to be, “ That Christ *recovered*
 “ not the fallen Angels from their accursed State;
 “ but he *recovered* the Seed of *Abraham*; and
 “ made all those who should walk in the Steps of
 “ their Father *Abraham*, capable of being Par-
 “ takers of the Inheritance of the Saints in
 “ Light; by making Reconciliation for the Sins
 “ of the People.”

7. It hath been particularly observed, § XXI.
 that the *Hebrew* Tenses are very indiscriminately
 used for each other: And that may be an Apo-
 logy for the Writers of the New Testament, who
 have sometimes taken the same Liberty, and used
 the perfect instead of the imperfect Tenses. Thus,
John, 13.1. *εληλυθεν η ωρα*, when his Hour *was*
come, signifies when the Time *was coming on*, or
 not far distant, that he should depart out of this
 World. So *Luke, 15.20.* *ηλθε* signifies *was going*
to,

to, in the same Manner as בא sometimes signifies coming to, and sometimes going to.

8. *To loose the Pains of Death*, is scarcely a proper Expression, *Acts*, 2. 24. but it is the literal Translation of the *Greek*. And ωδιν seems to be used by the Apostle in the same Sense with the *Hebrew* חבל: But then, as it is observed by *Beza* and *Doddridge*, that Word signifies both *Pains* and *Bands*: And it is above 30 Times translated by σκοινιον and σκοινισμα in the 70.

9. As we have observed in § XXI. 3. That the Future Tense was frequently substituted to express the Sense of the Subjunctive, Optative, and Potential Moods; so we may take Notice, that this is also done by the Writers of the New Testament; and it will be allowed, that the Evangelist's Meaning, *Mark*, 8. 36. is, "What *can* it profit a Man, if he *should* gain the whole World, and lose his own Soul?" And I think, *Dr. Doddridge* hath given sufficient Reasons for rendering, *Acts*, 3. 19, 20. "That Seasons of Refreshment *may* come from the Presence of the Lord; and that he *may* send unto you Jesus Christ."

10. We have observed in § XXVII. 1. That the Words אלהים and יהוה are made Use of to express the highest Degree of the Superlative. And it is, probably, upon that Account, and in that View, that the Apostle, *2 Cor.* 10. 4. mentions οπλα δυνατα τω Θεω; Not, *that the Weapons of our Warfare are mighty through God*, as in our Version; nor *mighty to God*, as in the Margin; but, *that they are exceeding powerful*. Again; it is said of *Moses*, *Acts*, 7. 20. that he was αειος τω Θεω, which our Translators have rendered *exceeding fair*, which is surely much more proper than
the

the *gratus Deo* of the *Vulgate* : Yet in the *Italian* Version, I cannot but think it most happily expressed *fu divinamente bello* ; especially as this appears to be a Comment upon *Exod. 2. 2.* where it is said, That he was a *goodly Child* ; and, as *Josephus* tells us, that “ *Moses* was so remarkably “ beautiful, that he engaged the particular Attention of all who saw him.” *Ant. Lib. 2. Cap. 5.*

These Instances are sufficient to point out, to the learned Reader, the proper Use that may be made of consulting the 70 Version, and taking into Consideration the Import of the *Hebrew* Words, which they rendered by such as the Writers of the New Testament afterwards made Use of in the same Sense and Latitude. And now, I shall humbly submit these Remarks to the Judgment of the Public : conscious to myself of the Want of several Abilities and Opportunities, that would be requisite for executing such a Plan in the most proper and masterly Manner : But, hoping that there will appear, at least, a true Zeal for the Honour of God’s Holy Word ; and a well-meant Design, and Endeavour, of opening Men’s Eyes, that they may the better understand the Scriptures.

INDEX of the Texts of Scripture refer'd to, illustrated, and explained in the *Sections* and *Paragraphs*.

<i>Genesis.</i>				ch.	ŷ.	§.	¶.	ch.	ŷ.	§.	¶.
ch.	ŷ.	§.	¶.								
1.	1.	25.	1.		12.	25.	4.	27.	43.	29.	3.
	2.	19.	1.		13.	19.	2.	29.	27.	14.	6.
		27.	1.	13.	1.	26.	1.	30.	3.	33.	14.
14.	15.	5.			10.	27.	1.	30.	30.	33.	9.
20.	19.	1.		18.	26.	2.		27.	30.	2.	
21.	17.	4.		14.	1.	26.	3.	30.	33.	22.	4.
25.	25.	1.		13.	26.	2.		31.	2.	22.	4.
2.	2.	21.	2.	20.	20.	1.		19.	21.	3.	
6.	25.	1.		22.	33.	2.		32.	11.	25.	4.
3.	8.	27.	1.	15.	1.	30.	1.	13.	25.	5.	
4.	3.	24.	2.	21.	10.	5.		16.	27.	1.	
		25.	1.	16.	2.	33.	14.	33.	10.	25.	5.
7.	27.	2.		18.	1.	26.	2.	34.	19.	8.	1.
	29.	1.		4.	25.	2.		35.	8.	26.	2.
8.	10.	2.		18.	6.	24.	0.	36.	11.	7.	5.
14.	19.	1.		22.	21.	2.		27.	7.	7.	
	25.	1.		25.	25.	4.		37.	18.	25.	4.
15.	27.	6.		19.	8.	8.	5.	22.	33.	8.	
16.	25.	1.		17.	8.	11.		39.	1.	21.	2.
18.	7.	1.		20.	19.	2.		4.	25.	3.	
21.	17.	8.		21.	19.	2.		20.	6.	5.	
24.	27.	6.		26.	33.	15.		40.	4.	24.	2.
26.	33.	1.		20.	1.	26.	1.			25.	3.
6.	14.	17.	6.	22.	10.	25.	4.	13.	33.	10.	
17.	21.	5.		12.	33.	8.		41.	38.	27.	1.
	27.	1.		13.	6.	1.		40.	27.	5.	
7.	22.	27.	1.	23.	6.	27.	1.	43.	16.	1.	
8.	1.	27.	1.	8.	32.	1.		42.	37.	25.	4.
10.	22.	10.	4.	24.	32.	25.	2.	43.	5.	20.	7.
	23.	7.	3.	55.	24.	2.		11.	25.	5.	
	28.	7.	2.	62.	26.	1.		43.	16.	25.	4.
11.	4.	33.	19.	25.	6.	25.	5.	28.	8.	11.	
12.	6.	26.	1.	15.	7.	4.		45.	8.	22.	3.
	9.	26.	1.	26.	3.	8.	5.	27.	27.	1.	
				35.	27.	1.		46.	10.	7.	13.
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9. 6.	22. 2.	32.29.	33. 3.	37.	32. 1.
9.28.	27. 1.	34.13.	24. 3.	40.	19. 4.
35.	19. 4.	20.	31. 1.	18. 6.	25. 5.
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13. 5.	10. 5.	7.	19. 4.	28.	26. 4.
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15.	31. 3.	8.27.	33. 3.	23.10.	24.10.
15.21.	24. 6.	9.22.	33. 2.	22.	17. 2.
16. 3.	25. 4.	11. 0.	17. 1.	24.	32. 2.
7.	24. 1.	13. 4.	30. 3.	24. 8.	17. 2.
8.	22. 3.	14. 8.	25. 2.	31. 7.	25. 4.
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8. 16. 24. 10.	11. 11. 25. 4.	6. 1. 13. 7.
9. 21. 27. 2.	13. 23. 2.	7. 3. 24. 4.
10. 11. 29. 3.	12. 8. 26. 4.	8. 2. 7. 17.
17. 25. 5.	13. 7. 13. 1.	9. 3. 29. 3.
11. 10. 33. 9.	9. 26. 6.	10. 5. 17. 8.
12. 8. 2.	19. 26. 6.	11. 22. 4.
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25. 9. 33. 14.	14. 34. 3.	16. 9. 7. 15.
27. 25. 25. 5.	3. 7. 24. 4.	17. 0. 13. 6.
28. 10. 33. 1.	8. 34. 3.	46. 25. 4.
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31. 20. 33. 13.	22. 16. 2.	19. 5. 33. 6.
23. 20. 5.	6. 17. 27. 6.	7. 22. 4.
28. 19. 2.	25. 24. 3.	23. 16. 33. 7.
32. 4. 33. 2.	32. 7. 16.	25. 11. 25. 4.
15. 33. 13.	7. 11. 33. 7.	18. 24. 0.
22. 24. 10.	8. 3. 27. 1.	24. 27. 3.
36. 33. 18.	9. 24. 33. 7.	28. 33. 14.
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8.	7. 16.	15.	24. 3.	18. 23.	24. 2.
18.	32. 1.	18.	19. 4.	19. 29.	16. 3.
4. 10.	27. 8.	23.	24. 3.	31.	10. 1.
6. 2.	11. 1.	24.	24. 7.	32.	24. 5.
5.	17. 8.	15. 12.	24. 7.	37.	10. 1.
7. 11.	33. 14.	19.	25. 5.	20. 12.	7. 14.
8. 3.	12. 3.	19. 3.	28. 2.	21. 3.	24. 3.
4.	11. 2.	5.	17. 6.	22. 6.	34. 6.
10.	7. 10.	18.	27. 5.	23. 4.	24. 3.
13.	33. 19.	19. 21.	27. 7.	6.	24. 3.
9. 3.	27. 1.	21. 9.	33. 10.	7.	24. 7.
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15. 7.	9. 8.	3. 11.	33. 5.	41.	7. 6.
18. 18.	33. 19.	4. 39.	17. 6.	42.	7. 10.
20. 15.	24. 5.	43.	25. 3.	2. 13.	7. 15.
21. 2.	31. 2.	6. 23.	12. 1.	3. 8.	7. 9.
22. 18.	25. 6.	7. 1.	24. 0.	4. 24.	7. 18.
24. 9.	12. 5.	8. 26.	9. 1.	5. 6.	7. 12.
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65.	12. 2.	16. 8.	25. 5.	41.	10. 3.
10. 11.	17. 6.	15.	23. 2.	12. 8.	22. 1.
22.	16. 4.	18.	25. 2.	14. 7.	7. 9.
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18.	12. 4.	10.	33.18.	11.	19. 5.
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21. 3.	25. 5.	9.	32. 2.	25.14.	21. 3.
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22. 2.	9. 4.	6. 4.	31. 1.	26. 2.	24. 8.
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21.	24. 8.	14.20.	25. 6.	32. 2. 31. 1.
74. 2.	31. 3.	17.40.	8. 3.	20. 33. 9.
75. 1.	19. 5.	17.22.	31. 1.	34. 7. 17. 2.
77.15.	31. 3.	23.	25. 5.	13. 17. 4.
78.63.	33. 1.	25.	25. 6.	35. 7. 17. 4.
79.10.	21. 3.	18.14.	31. 1.	9. 31. 3.
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81.15.	21. 3.	19. 6.	25. 5.	39. 1. 7.14.
82. 3.	25. 6.	7.	25. 6.	34. 6.
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The Two General Remarks are,

I. **T**HAT the present *Masorete* Copy of the Old Testament is, in many Places, different from the original *Hebrew* Text: and, That the Variations are frequently capable of being discover'd, in such a Manner, as to give us an Opportunity of restoring it to its primitive Purity.

II. That many of the Improproprieties, Obscurities, and Inconsistencies, which occur to an attentive Reader of any of the *Versions*, are occasioned by the Translators misunderstanding the true Import of the *Hebrew* Words and Phrases.

THE

T H E

Contents of the several *Sections*.

I. **T**HE original Text was entirely *correct*, and consistent in all its Parts: But

II. Was, like other Books, liable to the *Mistakes* and Errors of Transcribers.

III. The proper *Means* to be made Use of in reforming such Errors.

IV. An *Apology* for these Remarks.

V. Observations upon the *Points* and *Keris*.

VI. The *similar Form* of several *Hebrew* Letters, made them very liable to be mistaken for each other.

VII. *Orthography* not preserv'd in the *Names* of Persons and Places.

VIII. Letters *changed*, *added*, and *omitted*, in several other Words.

IX. Words so *changed* as to introduce Inconsistencies, Improbabilities, and Contradictions.

X. Several Words *omitted*, which were in the original Copies.

XI. Several Words *added*, which were not there.

XII. Several Instances of *Changes* and *Alterations* in Sentences and Paragraphs.

XIII. Sentences and Paragraphs *omitted*.

XIV. Sentences and Paragraphs *added*.

On

C O N T E N T S.

On the *Second* General Remark.

XV. Many Passages necessarily *obscure*, in such antient Writings as those of *Moses* and the Prophets.

XVI. The true Sense of Words that are but *once*, or very *rarely* used, difficult to be ascertained.

XVII. Several of the *Beasts, Birds, Fishes, Trees, Plants, precious Stones, and musical Instruments*, mention'd in Scripture, are unknown to us, or cannot be precisely distinguished.

in the Galilean
Aschubols
by the words
too into
English

XVIII. *Allusions* to antient *Customs* and *Manners* frequently cause Obscurity.

XIX. The *Hebrew* Language abounds in *Expletives*, which might be omitted in a Version.

XX. The *Relatives* not always apply'd to the Antecedent immediately foregoing, in the Language of Scripture.

XXI. The several *Tenses* and *Conjugations* of the *Hebrew* Verbs have not very precise Significations, but are used indiscriminately.

XXII. *General* Words and Expressions, as in other Languages, frequently admit of, and require *Limitations*.

XXIII. The Words that are become *obsolete*, or were not most properly chosen, should be alter'd in a New Translation.

XXIV. The *general* and *appropriated* Senses of the *Hebrew* Words are not duly distinguish'd by our Translators.

XXV,

C O N T E N T S.

XXV. The *Hebrew* Words are used with much greater *Propriety* and *Precision*, than hath been commonly imagined.

XXVI. The *proper Names* of Places are frequently consider'd as Appellatives.

XXVII. Some Errors pointed out, which arise from mistaking the true Sense of *equivocal* Words.

XXVIII. The *Formatives* of some quiescent Verbs may be deduc'd from different *Radixes* than the Translators suppos'd them to be.

XXIX. Words of the *same Form* are *different Parts* of Speech, and the Sense the Author used them in may be mistaken.

XXX. Words of *Connexion*, or for *Illustration*, sometimes improperly inserted by the Translators.

XXXI. The *general* and *common Signification* of *Hebrew* Words, not sufficiently regarded and preserved in the Versions.

XXXII. *Stops* improperly placed in the *Hebrew* and *Greek* Scriptures, and the Versions.

XXXIII. The proper Import of the *Hebrew Phrases* not duly express'd by the Translators.

XXXIV. The *true Meaning* of many Words and Passages in the New Testament, is only to be discover'd by our consulting the *Greek* Version of the Old Testament, and the *Hebrew* Scriptures.

I N D E X.

49. 4.	27. 7.	4. 18.	13. 9.	<i>Zephaniab.</i>
58. 13.	33. 9.	5. 7.	27. 3.	3. 20. 33. 19.
63. 3.	31. 2.	<i>Ezekiel.</i>		<i>Zechariab.</i>
63. 6.	31. 2.	4. 2.	24. 5.	4. 12. 19. 4.
19.	33. 1.	10. 4.	24. 1.	9. 15. 31. 2.
65. 1.	33. 1.	13. 18.	23. 2.	<i>Matthew.</i>
<i>Jeremiah.</i>		22.	33. 7.	2. 22. 19. 2.
2. 27.	33. 11.	17. 17.	24. 5.	3. 1. 22. 4.
4. 13.	22. 1.	18. 19.	27. 3.	10. 21. 5.
5. 28.	33. 13.	19. 2.	32. 2.	5. 12. 19. 9.
6. 6.	24. 5.	21. 12.	33. 12.	18. 4. 0.
7. 10.	33. 1.	22.	24. 5.	28. 24. 11.
30.	33. 1.	39. 17.	27. 2.	29. 21. 8.
9. 11.	17. 4.	40. 21.	5. 0.	6. 13. 21. 8.
10. 6.	14. 7.	43. 26.	33. 3.	25. 19. 2.
11. 13.	7. 16.	<i>Daniel.</i>		34. 22. 4.
20.	24. 8.	3. 5.	17. 8.	7. 23. 34. 1.
12. 2.	24. 8.	6. 27.	19. 4.	10. 20. 22. 3.
14. 9.	33. 1.	9. 25.	32. 4.	35. 24. 12.
15. 16.	31. 1.	11. 15.	24. 5.	11. 25. 34. 2.
17. 1.	14. 7.	<i>Hosea.</i>		12. 31. 21. 4.
10.	24. 8.	4. 8.	27. 2.	40. 17. 5.
19. 15.	33. 11.	6. 6.	22. 3.	17. 4. 34. 2.
20. 12.	24. 8.	13. 14.	31. 3.	5. 34. 4.
22. 13.	27. 7.	<i>Amos.</i>		18. 6. 21. 8.
23. 14.	33. 7.	2. 9.	22. 1.	20. 21. 5.
30. 10.	14. 7.	4. 1.	25. 6.	21. 21. 4.
31. 19.	33. 12.	8. 6.	25. 6.	22. 1. 34. 2.
32. 24.	24. 5.	9. 2.	24. 10.	14. 33. 14.
33.	33. 11.	<i>Jonah.</i>		26. 63. 34. 2.
33. 4.	24. 5.	1. 17.	17. 5.	27. 43. 34. 5.
13.	14. 7.	<i>Micah.</i>		28. 5. 34. 2.
38. 4.	33. 7.	5. 9.	33. 2.	<i>Mark.</i>
51. 16.	33. 1.	<i>Nabum.</i>		1. 9. 22. 4.
45.	14. 7.	2. 7.	23. 2.	3. 28. 21. 4.
52. 23.	27. 1.	<i>Habakkuk.</i>		8. 36. 34. 9.
28.	14. 7.	1. 8.	22. 1.	9. 5. 34. 2.
<i>Lamentations.</i>		1. 9.	16. 6.	31. 21. 5.
2. 21.	15. 4.	2. 14.	24. 1.	42. 21. 8.
		3. 9.	15. 3.	10. 24. 34. 5.
				11.

I N D E X.

11.14.	34. 2.	24.	34. 8.	10. 4.	34.10.
12.19.	33.14.	27.	11. 1.	7.	34. 5.
35.	34. 2.	3. 16.	32. 6.	<i>Galatians.</i>	
16. 2.	19.10.	19.	34. 9.	1.10.	34. 5.
<i>Luke.</i>		23.	34. 4.	2.21.	24.13.
2. 9.	24. 1.		19. 2.	3. 1.	32. 6.
46.	19. 6.	5.36.	34. 5.	5. 5.	24.13.
5.17.	20. 4.	7.20.	34.10.	<i>Ephesians.</i>	
8. 8.	34. 4.	13.35.	12. 1.	5. 3.	24.11.
11.22.	34. 5.	15.21.	22. 2.	6.12.	22. 3.
39.	24. 9.	21.40.	32. 7.	<i>Philipp.</i>	
12.10.	21. 4.	26.13.	24. 1.	1. 6.	34. 5.
23.	19. 2.	<i>Romans.</i>		3. 9.	24.13.
13.32.	22. 4.	1.17.	24.13.	<i>Coloff.</i>	
14. 5.	34. 2.	3. 5.	24.13.	2.11.	19. 3.
15.20.	34. 7.	13.	13.10.	3. 5.	24.11.
23.	27. 7.	21.	24.13.	<i>II. Theff.</i>	
17. 2.	21. 8.	4.11.	24.13.	1. 8.	34. 1.
19.48.	21. 2.	5.17.	24.13.	<i>Hebrews.</i>	
20.28.	33.14.	6. 6.	19. 3.	2.16.	34. 6.
<i>John.</i>		10.	27. 2.	9. 1.	30. 4.
1.12.	19. 5.	7.14.	19. 3.	10. 5.	11. 1.
29.	22. 4.		34. 3.	6.	27. 2.
2. 1.	22. 4.	15.	34. 1.	12.5.	32. 6.
23.	19. 5.	24.	19. 3.	<i>James.</i>	
3.18.	19. 5.	8. 3.	27. 2.	1.13.	21. 8.
5.17.	34. 2.	10. 3.	24.13.	<i>I. Peter.</i>	
34.	22. 3.	13. 1.	19. 2.	3.20.	19. 2.
7.22.	32. 5.	<i>I. Cor.</i>		<i>Revelations.</i>	
10.15.	19. 2.	1.17.	22. 3.	2.23.	24. 9.
13. 1.	34. 2.	8. 3.	34. 1.	3. 4.	19. 5.
19.11.	32. 5.	<i>II. Cor.</i>		21.19.	17. 1.
20.31.	19. 5.	5.21.	27. 2.	23.	24. 1.
21.25.	22. 1.	7.12.	22. 3.		
<i>Acts.</i>		9.10.	32. 6.		
2. 5.	22. 2.				





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